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A COURSE FOR JUNIORS

JAPANESE HERE AND THERE

UNITS OF STUDY ON THE JAPANESE IN JAPAN AND IN THE UNITED STATES

BY

MARGARET E. FORSYTH
URSUL R. MORAN
AND OTHERS

FRIENDSHIP PRESS

NEW YORK

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Printed in the United States of America

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JAPANESE HERE AND THERE

TO THE LEADER

THE PURPOSE of the present book is to lead children, starting from their own interests, into a study of Japanese life in Japan and in the United States, and to help them to acquire a warmth of feeling for the Japanese people and an appreciation of some of their problems; also to give them a sympathetic understanding of the way in which home missions and foreign missions play a part in the life of the Japanese both in Japan and in the United States.

The church school has a unique opportunity in education. It has the chance to look critically into the everyday experiences of children in the home, school, and neighborhood, and seek ways in which to make these experiences more significant. The church school should be particularly alert to help children to keep their relationships with others on a high plane, especially among people of varying racial and religious backgrounds. For this task it should furnish leadership of a distinctive sort. It should examine the tone and atmosphere of the neighborhood, determine what things need to be changed, and give children an opportunity to take part in these changes.

In beginning this study of the Japanese, the leader should be careful to find out what ideas of the Japanese people the children already have. An amazing amount of information and misinformation about the Japanese comes to all children through their reading, the radio, and motion pictures, and they have all undoubtedly seen toys and other articles marked "Made in Japan." Some children's ideas are an odd mixture of cherry blossoms and the villainous Japanese seen

in the movies. The leader should be careful never to ignore statements made by the children which reveal prejudices of any sort, but she should note them and make provision for discovery by the children themselves of facts and ideas which will gradually correct them. She would do well to keep a written record of mistaken ideas, in order to see, at the close of the course, if there has been any change in attitudes or opinions. She should note particularly the influence of motion pictures including Oriental characters which the children may have seen, and should help them to get a proper perspective on these pictures as the course goes on.

Even when the group has apparently little information about Japan the leader need not hesitate to begin this course. The children are living in a rapidly expanding world, and it should be the desire of every leader to help them to know it and to understand its problems.

The course may be used in Sunday sessions of the church school, in vacation schools, and in week-day schools.

In Sunday sessions. In many church schools the junior department will lay aside its regular work for a few weeks in order to use such a course as this. If this is done, the department as a whole may use the first and last units, and the separate classes may divide into committees for the other units, choosing among the possible activities. Perhaps at some time during the study some of the children will be sufficiently interested to ask for a week-day session at which some of the work started on Sunday may be completed. Also, perhaps some of the children will wish to undertake individual enterprises to be worked on at home and reported on or displayed to the group later. In that case, the leader should explain to the mothers the purpose of the course and advise them as to how they might help best.

In vacation schools. The use of the course in vacation

schools will depend on the time at hand. A group meeting for six weeks will undoubtedly find enough material in these five units to carry them through the entire period. A group meeting for two weeks, or three, should use at least the first and last units, and choose between two possibilities: they may use any one or two of the other units, or, if the group is large, they may divide into three separate committees and each do the work outlined in one of the three other units according to their interests and abilities.

In week-day schools. The course will be used much the same as in vacation schools, depending on the time available. In those church schools which have organized their classes so as to provide for one week-day session to supplement the Sunday session, the reading book, *Friends in Nippon,* by Dorothy F. McConnell, may be used on Sunday in the departmental worship services or in the separate teaching periods, and the activities outlined in this book may be carried on in the week-day session.

The leader should first read through the entire book, looking up the cross references and checking everything in the background notes and source material that she thinks she could profitably use, and making a list of materials to be secured before the course begins. This is the only way to find out which unit or combination of units is the best for her particular purpose.

The course consists of five units, each of them built around a series of activities, with suggestions for procedure. Outlines for three or four sessions are given in each unit, but the leader will find enough material to continue for several sessions more if desired. Leaders who do not wish to follow a definite outlined procedure will use the descriptions of activities and the source material.

Since the sources in this book are particularly full, a leader with a limited library need not hesitate to undertake

the course for lack of outside material. The background material at the end of each unit will be found to contain answers to questions which the children will undoubtedly ask, and it may suggest further activities. In addition, the general source material will be useful at many points. This is another reason why the leader should read through the entire book before the course begins, in order to be able to locate easily what she wants at any time.

The bibliography is especially valuable. The leader should take the list to the public library and ask which of these books are there or may be added. The superintendent of schools may also have some of the new geographical readers in his collection of sample copies. He will know in what grade Japan is studied and which of the public school teachers have good picture collections which might be borrowed. Some supplies might be borrowed from the leaders of other churches.

Before undertaking any enterprise the leader should make sure that enough resources are at hand for the children to carry it through to a satisfactory conclusion. If she has at least one assistant, she may expect the group to accomplish much more than if she is the only adviser.

The group should organize itself naturally according to the activities chosen. Permanent officers are not needed. While a group or committee is working on one particular enterprise it may choose the leader needed for the time being. When that activity is completed, the organization will change. Such a flexible arrangement gives many children a chance to find out what they can do, instead of confining leadership to a few.

Through service enterprises the alert leader will find an opportunity to keep the course on the level of reality. Research in encyclopedias and readers, and even the study of pictures, might leave the group with the feeling that Japan

is an unreal, a picture-book country. Although frequent discussions of Japanese workers in Japan and in this country should help to make the Japanese people seem real, something more is needed: definite friendly contact. This may take the form of correspondence with Japanese children or a gift to mission work either in the United States or Japan; or, with a few fortunate groups, it might mean direct personal contact with Japanese children or adults.

In each unit the leader will find suggested service enterprises. She will select one from these which seems likely to prove most valuable for the group, and will watch for the opportunity to introduce it at an early session. In the closing session of each unit she will be sure that reports of the service enterprises are included among the reports of activities.

The leader's attention is called particularly to the materials for worship which will be found in each session outline and from which services of worship may be arranged by the children. Some of this material was assembled and used by a group of children.

The worship period is not to be thought of as a thing apart from the rest of the session. Worship might take place at any moment in the session. If it has any uniqueness, it may be because this is the occasion when there is the greatest sense of fellowship, when the group sees most clearly what needs to be done to improve personal relationships in the group, the home, the community, and makes an effort toward improvement. These insights and commitments are the signs of genuine worship.

The modern translations of the Bible by Moffatt, Weymouth, and Goodspeed are particularly valuable for use with children because the language and expression is more understandable to them than the old versions.

UNIT I

AN INTRODUCTORY STUDY

THE PURPOSE of this unit is to provide an enjoyable introduction to Japanese life in Japan and in the United States. One or more activities, selected from those given, will become the basis for this unit and should be directed to lead immediately into a consideration of the problems of Japanese people, thus furnishing a starting point for the rest of the course. In the three sessions outlined, definite suggestions for procedure are given.

SUGGESTED ACTIVITIES

Examining Objects.—A few articles suggestive of Japanese life, such as selected books, pictures, magazines, Japanese prints, the Picture Map of Japan, travel folders, pieces of pottery and lacquer, dolls, paper dolls, a fan, articles of dress, and the like, will capture at once the children's interest in Japan. (For sources of these see pages 145-149.) Too many objects shown at one time may prove confusing; a few only should be displayed at first, and additional ones added to the collection at subsequent meetings. The children individually should be encouraged to bring in articles which they might have in their homes or which they might borrow to add to the collection.

If it is possible for the group to have a room of their own during this study, they may arrange the collection on a table or in a cabinet for reference during the entire course. If this is impossible, they may keep such a collection in a box and set it up at the beginning of each session, it being

the special task of a small group to pack away the materials at the end of the meeting.

Entertaining a Guest.—It is possible in many communities for the leader to find someone familiar with Japanese life who will talk informally to the group about the life of Japanese people in Japan or in this country. This would preferably be a Japanese, though a missionary, a traveler, the member of a woman's club that has studied Japan, or a librarian might have a wealth of information to give to the group. One leader who was unable to find a guest speaker, dressed in Japanese costume and, as an imaginary stranger, "paid a visit" to her own group.

Giving a Party.—A party is a dependable method of interesting any group of children in people of another nation. A party at which Japanese games are played, Japanese stories are told, Japanese costumes worn, and Japanese food is served, will provide an opportunity for the children to begin to get acquainted with Japanese ways of living. (For descriptions of two parties see pages 13 and 24.) Such a party should, of course, be very simple. If the group is fortunate enough to meet in a two-hour or three-hour session, the party can be initiated and carried out in the same session. Committees may be chosen and responsibilities divided among them. If this long session is impossible, committees will perhaps find it necessary to devote one session to planning and the following session to the party itself.

In preparing for a Japanese party one group divided the work among three committees. One committee arranged a small exhibit of Japanese objects which the leader had collected beforehand. Another prepared vegetables for *sukiyaki* (see recipe on page 127) which was later cooked on an electric plate in sight of the entire group and served to them. A third committee looked up some Japanese games and learned them sufficiently well to teach to the other

children. After the party all of the children helped to put away the exhibit, wash the dishes and arrange the room.

Taking a Trip.—Practically every community has resources for a trip which will excite the children's curiosity about the Japanese, if the leader has imagination enough to uncover them.

In a city it may be possible to arrange a trip to a Japanese store, to a mission center, or to the home of a Japanese person or someone who has lived among the Japanese in this country or in Japan. In small towns, a library is a useful place to visit. If accessible, a Japanese truck farm would give the children an idea of the way in which some Japanese earn their living in this country. The children may question the farmer about his crops, his hours of work in summer and winter, the places where he sells his produce, the prices he gets for it, the ownership of the land, etc. If the children live in a port city, they may visit a ship that is going to, or has returned from, the Orient.

If the leader is at all skilful, it will be possible for her, on a trip, to direct the children to new fields of inquiry. For instance, on a trip to a five-and-ten-cent store in one small town, the children saw some small dolls and toys that were stamped "Made in Japan." "How did they get here?" was immediately asked by several children. That gave an opportunity to the leader to offer some facts about the geographical location of Japan, its distance from the United States, the shipping routes between the two countries, and the cost of shipping goods. To one child's question, "Why do you bring dolls here from Japan?" the storekeeper replied, "They are cheaper than American-made dolls, even with the shipping costs and duties added." The leader suggested that this would be a good topic for discussion when the group returned to their classroom. (See page 105.)

If the trip is to be successful, it should be carefully ar-

ranged ahead of time. The leader will probably wish to make the trip alone in advance, so that she may be sure that it will be worth while to the children. The leader and the group together should determine what they are going to look for and what questions they want information on. Such details as where and when the group are to meet and how long the trip will last, must be definitely arranged beforehand.

After the trip is over it should be followed by a discussion. An outline of the information acquired on the trip might be written on a blackboard. For example, the trip to the five-and-ten-cent store already mentioned might be outlined thus:

What we saw:
Toys and dolls
Small lacquer boxes
Japanese lanterns

Some of the questions we asked, and the answers:
How do these things get here? [Brought by boat from Kobe or Osaka to Seattle or San Francisco or through the Panama Canal to New York]
How long does it take? [Two to five weeks]
Why do storekeepers sell dolls made in Japan instead of those made in America? [They are cheaper than American-made dolls, even with duty and shipping costs added to cost of making]

What we want to know further:
Why can things like these be made cheaper in Japan than in the United States? Why is it cheaper to live in Japan—food, rent, clothes—on the lower wages paid?

A description of the possibilities of trips in a city will be found in *Field Work*, by James S. Tippett.[1]

[1] See bibliography for publishers and prices of books mentioned in the text.

Learning a Japanese Song.—It is suggested that the children learn the Japanese national anthem early in the course and sing it often. (See page 143.)

Reading and Listening to Stories.—In a story hour designed to introduce a study such as the present one the leader should include a variety of stories: an historical story, a folk story, a humorous story, and a story indicating problems of Japanese in the United States. Every leader will desire to work out her own program, and in so doing will find the children's librarian a real help.

After the course is under way, the children may participate in a story hour in ways other than just listening. For example, they themselves might arrange a story hour in which they would spontaneously relate some of the stories and incidents they had heard in previous sessions. They might also prepare some special stories for telling.

Stories selected from this book and from the following list may be arranged into a story hour, initiating the course, or they may be used at any point in the unit.

Humorous stories: "The Boy Who Drew Cats," from *Japanese Fairy Tales,* by Lafcadio Hearn and others; and "The Laughing Dumpling," from *Japanese Folk Stories and Fairy Tales,* by M. F. N. Roulet.

Folk stories: "The Fishing Boy of Urashima," from *Japan and Her People,* by Anna C. Hartshorne; "The Mirror of the Sun Goddess," from *Japanese Folk Stories and Fairy Tales,* by M. F. N. Roulet; "The Maiden with the Wooden Bowl," from *Myths and Legends of Japan,* by F. H. Davis; "The Tongue-Cut Sparrow," from *Japanese Fairy Tales Series,* by T. Hasegawa.

Stories of Japanese in the United States: "The Gray Sand Ranch," from *Friends in Nippon,* by Dorothy F. McConnell; "She Is Just Like Us," from *Oriental Friends in the United States,* by Katherine Smith Adams.

Since little material for children is available in story form on the problems of the Japanese living in the United States, the leader will find it necessary to do much reading herself, and to retell stories and reinterpret facts for her group. The following are recommended as containing useful material: many of the stories and incidents in *Gold Mountain,* by Philip F. Payne; the chapter entitled, "What About the Japanese?" in Albert W. Palmer's *Orientals in American Life; Japanese in the United States,* by Y. Ichihashi; *Out of the Far East,* by Allan A. Hunter.

Dramatizing a Story.—Children may enjoy acting out a folk story such as "Momotaro" (see page 26). For help in dramatization consult "Informal Dramatization in Missionary Education," by Elizabeth Miller Lobingier.

Making a Newspaper.—Making a class newspaper is an interesting way for the children to gather information and current news about the Japanese, both in Japan and in the United States. Clippings from papers and periodicals may be pasted on sheets of brown wrapping paper to look like a real newspaper. Such a newspaper might contain editorials, stories, book reviews, a picture supplement, etc. This may be hung on the wall throughout the course, and the children should be encouraged to examine it and make additions to it at any time. At the various sessions they should report any new articles which they are adding to the paper, and comment on the items already in it which are especially interesting to them.

While this book was being prepared, an heir was born to the throne of Japan. A newspaper account of the occasion tells how the Japanese people celebrated the event, and mentions also the cabled message that President Roosevelt sent to the Emperor. Such an account is the sort of thing that the children would find to put in their paper and would serve as an interesting starting point for a discussion

of the importance to the Japanese of the continuance of the Imperial Household, which, beginning in mythical history with the gods, has remained an unbroken line to this day.

Collecting a Picture Gallery.—It is quite possible for any leader to arrange ahead of time or to encourage the group to assist in collecting, mounting, labeling, and arranging, a picture gallery. Pictures may be cut from the *National Geographic Magazine,* from *Japan,* from the *Survey Graphic* for May 1926; from newspapers and travel folders; from the "Boys and Girls of Japan" and the "Orientals in the United States" Picture Sheets. The Japan Tourist Bureau have a set of posters which they will supply free of charge, and the Shima Art Company will lend (for the payment of shipping charges) a set of beautiful Japanese prints. For addresses of these companies see page 149.

Taking a Test.—The leader may initiate a study of Japan through one or more of the tests on pages 28-30. Such a test may be thought of as a game, but its real purpose will be to stimulate further interest and further study. After the children have completed the test they may mark their own papers and compare answers. Questions which have been marked incorrectly will serve as an excellent basis for discussion. For example, in the True-False Test, page 29, statement number 19 which reads, "Japanese-Americans live mainly in the New England states," is false. If this statement has been marked as true by some members of the group, the leader may tell them that Japanese-Americans are concentrated in a few cities and in a small rural area in the West, and ask, "Why do you suppose the Japanese live in these particular areas?" [The Japanese were encouraged to stay on the West Coast as day laborers. They could live cheaper than white laborers.] The next question by the leader might be, "How did white laborers feel to-

ward Japanese laborers?" The discussion of this question should bring out the reasons for the anti-Japanese feeling on the West Coast.

The rightness or wrongness of an answer is of little significance in comparison with the discussion which follows. Every discussion should lead to an understanding of some of the basic problems underlying Japanese-American relationships.

Writing for Information.—The children will enjoy writing letters of request for picture materials on Japan. Japanese-American steamship and travel agencies, the Japanese government railways, the mission board of the denomination, and the Shima Art Company will send free materials on request. For addresses see page 149.

Engaging in Worship.—The purpose of the services of worship in this particular unit is to help boys and girls to understand what Christian world brotherhood means.

Engaging in Service Enterprises.—The leader should be on the lookout for suggestions from the children which might lead naturally into activities of sharing their interests or resources with other groups. Such suggestions may not appear during this introductory unit, yet the leader should be prepared to encourage them if they do. Definite service activities are described in subsequent units.

SUGGESTED PLANS FOR MEETINGS

FIRST MEETING

BEGINNING THE SESSION—A PARTY

If the first session of this course is held during the week, a party may be the activity used to initiate the study of Japanese life. The leader should have on hand all of the materials which she thinks will be necessary; for example, books containing stories and games, and ingredients for refreshments. After brief conversation as to the nature of

the party, committees may be chosen and tasks assigned at once. One committee might be made responsible for the games, another for the stories, and still another for the refreshments and so on. The party might proceed somewhat as follows:

An Account. The story of a Japanese festival (see page 134) may be told by the leader or a Japanese guest. Opportunity should be given to the children to ask questions and make comments.

Children's interests are shown in the following excerpt from the record of one group:

Miss A., who had lived in Japan for twenty years, was a guest at the party. After the story of the Boys' Festival the children asked many questions, some of them having little connection with the story. Questions about food took up much of the time. They wanted to know the Japanese words for butter, rice, tea, fish, sugar, bread, and so on.

A question, "What do Japanese eat in this country?" prompted the guest to say that the Japanese in Japan and in the United States like American cooked food and eat it very often, although much of it is more expensive than the poor people can afford. They eat fish and vegetables mainly.

Game—Furoshiki Relay. See page 132.

Story. "Momotaro" (see page 26). This is one of the favorite folk stories of Japan. After it is told the children may enjoy dramatizing it. If a few costumes can be borrowed for the occasion of this first dramatization they may create a desire on the part of some in the group to make costumes for a more finished production later.

Refreshments. Children will enjoy sitting on the floor in Japanese fashion while eating refreshments. Japanese crackers and tea may be served at a very small expense (see page 149); a more expensive but delicious dish is *sukiyaki.* The recipe will be found on page 127.

PLANNING FOR THE NEXT SESSION

After the children finish their refreshments the leader may give them an opportunity to plan for their next meeting. Any number of possible ways of procedure may be opened up by the party. The leader should ask questions such as the following: What did you enjoy most at the party? The story? The game? Why? Would you like to write it up in a notebook? Shall we tell the other classes about our party? What facts about Japanese life interested you most? What further would you like to learn? What shall we do next?

If the leader listens well to the answers to such questions and encourages further comments by the frequent use of "Why" and "What makes you think so?" she will hear from the children themselves the things they are most interested in, and therefore the direction the study should take from this point on.

After it is perfectly definite as to the several things which the group wish to do next, leader and children together should formulate working plans. Since children enjoy passing on any new information which they have gained, the list of future activities may be like this:

Act out the events of the party.
Write a description of it in a class notebook.
Prepare an account of it for a local newspaper.
Include a description of it in a letter to a former teacher or a child who has moved away.
Present a report of it to another class or to the department (see page 24 for one such report).

The discussion of the party may reveal that the children desire to study Japanese games and recreation. In this case the second session would be devoted to games, followed by a discussion of likenesses in Japanese and American games.

Or it may reveal an interest in folklore or family customs, growing out of the story which they heard.

It may be that the children already know a great deal about life in Japan but are totally ignorant of the life of Japanese people in this country. If this is the case, the story material listed on page 10 may be used to start discussion.

The teacher may feel that the Japanese people have not yet "come alive" to the children, and she may decide to give them more opportunities through pictures and books to learn about Japanese life and customs.

SECOND MEETING

Beginning the Session

If the children have shown a desire to undertake some definite work such as preparing an assembly program, making a notebook or writing a letter, the leader should have the materials on hand and should help them to get started immediately on their arrival. If the interest revealed in the previous session pointed to a study of Japanese in the United States, the leader will be ready to relate some of the stories and facts recommended, and after brief discussion go on to the worship service outlined below.

If she has felt it wise to give the children more background information, an exhibit of books, pictures and articles should be on display before the first child arrives, and she should encourage comments and questions. The following extract from a leader's diary shows the comments one may expect from a group of children.

Nellie, nine years old, came in early. She looked at the few Japanese pictures and books that were on the table and on the small bookshelf. She compared the children's clothes, the houses and landscape to those in America.

Other children soon arrived and they too looked at the books and pictures. A picture of a Japanese school group brought this comment: "I know about that; that girl visited here once." The children continued to comment on familiar details which they saw in the pictures.

Finally the leader called the children together. She reminded them of the recent visit of Mrs. H. to their church. [Several weeks previously Mrs. H., the principal of a Japanese school, had visited the church school, wearing Japanese dress.] The children supplemented the leader's remarks with the following comments:

A.: Her shoes were not high from the ground like those in that picture (pointing to a picture on the wall).

W.: Why do they wear such shoes?

Leader: The shoes that are high from the ground are worn outdoors. They are made high to protect the feet from the dirt and mud of the streets. The shoes that look like sandals are worn indoors.

G.: Why don't they wear shoes like ours?

H.: Because they take their shoes off before going inside a house, and they must have shoes that are easy to put on and take off.

R.: What kind of clothes do they wear?

Leader: Don't you remember Mrs. H.'s? Though we saw only the outer kimono, she had on an inner kimono. The large sash, or girdle, which she wore on the outside of the outer kimono is called an *obi*. When she went outdoors she put on a short silk coat called a *haori* [pronounced ha-our-ee].

C.: She could not speak English, could she?

Leader: No, but her daughter, Miss H., could, and she repeated in English what her mother said to us in Japanese.

C.: Where did Miss H. learn English?

Leader: Nowadays all Japanese schools require their pupils to study English. Miss H. studied English in her mother's private school. A number of the teachers of English in that school are American missionaries.

ASSEMBLY

A Test. At this point one or more of the tests on pages 28-31 may be given, with an opportunity for discussion afterward. The leader should re-read the paragraphs on pages 12-13 under the heading, "Taking a Test."

Story and Discussion. Before conducting the service of worship given below, the leader should reread the paragraph on worship on page 5. The worship service on the general subject of brotherhood may be preceded by the following story and discussion.

STORY. "An American Adventure," page 25. This should be preceded by an introduction by the leader something like this:

Jiro and his younger brother Saburo were Japanese children who had recently come with their parents from Japan to America. They found life quite difficult for them in the strange country, particularly because they could neither read nor speak English.

DISCUSSION. After the story, questions like these will bring out important points: What made it easy for Pat to play this joke on Jiro? (Surely the children will realize that in many communities in this country it is considered a clever thing to take advantage of the inability of foreigners to use the English language fluently. This often happens when the people of a community do not respect people of certain races.) Can you suggest some helpful things that Pat might have done for Jiro? How could the children in the school which Jiro attended have helped him to get used to American ways? Are there any children of different races in your school or Sunday school class? What could you do that would make it easier for them to become familiar with American ways of living?

Worship.

CALL TO WORSHIP. "Behold how good and how pleasant it is for brethren to dwell together in unity."

> Let men their brethren know:
> Bind them in fellowship, since they are thine.
> Make all the world one home
> Of grace and help in brotherhood divine.[1]

HYMN. "O Brother Man!" by John Greenleaf Whittier.

TALK BY LEADER.

People living in widely separated places throughout the history of the world have had differing ideas about God. One belief, however, held by many different religions, is that God desires men to live together as brothers.

In the Psalms, which was the songbook of the Hebrew people long before it was included as part of the Christian's Bible, we find this teaching about brotherhood.

> The Lord looketh from heaven;
> He beholdeth all the sons of men;
> He fashioned their hearts alike.

In the sacred writings of Shinto, which is one of the religions of the Japanese, we find these words:

> All ye men who dwell under Heaven . . .
> Regard Heaven as your father, Earth as your mother, and all things as your brothers and sisters.
> You will then enjoy this divine country . . . free from hate and sorrow.[2]

In the New Testament we find this teaching about brotherhood: "Be ye kindly affectioned one to another with brotherly love." Also, "Let brotherly love continue."

[1] By William Newton Clarke. From the *American Student Hymnal.* By permission of D. Appleton-Century Co., New York.

[2] From *Shinto, the Way of the Gods,* by W. G. Aston. By permission of Longmans, Green and Co., Ltd., London.

RESPONSIVE READING (written on the blackboard).

Leader: No man liveth unto himself.

Response: God is our Father and all we are brethren.

Leader: Bear ye one another's burdens and so fulfill the law of Christ.

Response: Be ye kind one to another.

HYMN. "Far Round the World" (see page 142).

CREED.

I believe in God, who made of one blood all nations that on earth do dwell. I believe that all men, black and brown and white, are brothers, varying through time and opportunity, in form and gift and feature, but differing in no essential particular, and alike in soul and the possibility of infinite development.[1]

PRAYER.

Almighty God, we who are members of different races and faiths desire to worship thy holy name in fellowship with each other. . . . Show us that our hopes and fears and aspirations are one. Forgive, O God, the envies, suspicions and misunderstandings which have blinded our eyes. . . . Teach us to walk together . . . in the ways of human friendship.

Help us, O God, to give honor where honor is due, regardless of race, color, or creed, deepen our respect for unlikeness and our eagerness to understand one another. . . . Gladly may we share thy best gifts, working together to build thy city upon earth, we ask in thy holy name. Amen.[2]

HYMN. "O Brother Man."

O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

[1] By W. E. B. DuBois in *Darkwater*. Permission of Harcourt, Brace and Co., New York.

[2] From the prayer "Togetherness," from *Altar Stairs*, by Joseph Fort Newton. Permission of the Macmillan Co., New York.

THIRD MEETING

Beginning the Session

Any of the activities started at previous sessions which have not been completed may be continued as soon as the children arrive. The children's attention may be directed to additional pictures, books, objects and clippings which will undoubtedly be added to the curio cabinet, the browsing table, and the newspaper.

At Work in Small Groups

Research. Any aspect of Japanese life about which the children show particular interest will furnish a splendid opportunity for individual or committee research. Resulting activities might be (1) reading books suggested by the leader; (2) looking up details of Japanese costumes and drawing pictures of them or making them; (3) searching out folk stories and telling them to a group or rewriting them for a notebook or scrapbook; (4) looking up recipes; (5) learning Japanese poems; (6) collecting information about Japanese children in this country.

Assembly

A Trip. At this session a trip to a Japanese center or store or library might be planned for a later date.

A Radio Broadcast. The facts which have been discovered through reading and other research could be presented to the entire group as a radio broadcast in the form of reports or dramatic sketches.

Worship. The following worship materials may help the children to a better understanding of what brotherhood means.

scripture. *Psalm* 123; 137:1-2 (what Japanese often feel in this country); *Psalm* 122 (what we hope the Japanese in this country will feel).

The leader may explain that all people not Jewish were once "foreigners" in Christ's kingdom. She may then read:

Whereas now, within Christ Jesus, you who once were far away have been brought near by the blood of Christ. For he is our peace, he who has made both of us a unity and destroyed the barrier which kept us apart. . . . Thus you are strangers and foreigners no longer, you share the membership of the saints, you belong to God's own household, you are a building that rests on the apostles and prophets as its foundation, with Christ Jesus as the cornerstone.[1]

A PLEDGE.

I pledge my loyalty to the goal of human brotherhood.

I will try to think of all peoples in a kindly spirit.

I will remember that they have rights and duties, as have I; that they are like myself, human beings.

I will work for some form of international organization that will outlaw war and bring the nations together, under common good.[2]

PRAYER.

Dear God, help children everywhere to be friends of one another and help us to be friendly to the children of all lands. May we remember that they are thy children, as we are, and so with us a part of God's family on earth. Teach us ways in which we may share our best with them, and in knowing them better, learn to love them more.

This we ask in the spirit of Jesus, who came a little child to earth to reveal thy love to all peoples. Amen.[3]

HYMNS. "In Christ There Is No East or West"; "O Brother Man"; "Far Round the World."

STORIES. Any of the stories or incidents listed on page 10.

[1] *Ephesians* 2: 13-14, 19-22, Moffatt's translation. By permission of Harper and Brothers, New York.

[2] From *The New Hymnal for American Youth*. By permission of D. Appleton-Century Co., New York.

[3] *Ibid.* By Florence Buck.

BACKGROUND MATERIAL

A FIRST MEETING (*From a Leader's Diary*)

Since the teachers and children were all strangers to one another, a get-acquainted game helped to make the situation comfortable. After the children had played for some time the leader suggested that there were some interesting things to which they might now turn their attention. On a table at the front of the room were several boxes and bundles of various sizes and shapes. The children were eager to open them and were allowed to choose what seemed to be the most exciting box to open first.

It so happened that the first box to be opened was a large wooden one containing one of the Doll Ambassadors of Goodwill sent by the Japanese children to the children of America. [For full information regarding the borrowing of one of these dolls write to Committee on World Friendship Among Children, 289 Fourth Avenue, New York City.] The boys of the group were amused and disgusted that such an interesting box should contain a doll. Their disgust soon turned to interest, however, as one of the leaders, a missionary from Japan, explained the various parts of the costume and the mattress, quilts and pillow which made up the outfit. The boys were especially interested to hear that red is worn by boys only when they are very young and after they are sixty, because after sixty a man is supposed to begin life all over again and is entitled to wear such a brilliant color. After the doll was carefully examined another box was opened, which contained many interesting things. [Some denominational mission boards have exhibits on Japan which they will lend on request.] The children decided to arrange these into a museum exhibit. Through discussion they decided upon the best place in the room for their exhibit. They discovered that in Japan an exhibit table is usually draped in red. Making use of a piece of string, they measured the amount of cheesecloth that would be necessary to cover the table. A member of the group was

appointed to buy the material and bring it to class the following morning. The rest of the period was spent in making labels for each article and setting up the exhibit.

A JAPANESE PARTY

The following report of a party planned by a leader for the purpose of initiating a study of Japan, was made by a group to their department in the church school.

The Beginning of the Party. Yesterday Miss F. invited us to her house for a Japanese party. When we went into the house she forgot to tell us to take off our shoes as they do in Japan. But she showed us how the Japanese bow. It is like this: sit on your heels on a cushion, bring your hands, palms down, forward from the side and down to the front. Bow with back held straight till the forehead touches the backs of the hands on the floor.

The Refreshments. Miss F. gave us tea without milk or sugar, just as they drink it in Japan. She also gave us some Japanese salty biscuits. We had ice cream then, on real Japanese plates. The Japanese in this country and in Japan like ice cream very much. This is the way we drank the tea: rest cup on two fingers and hold with thumb. Place three fingers of the other hand on the side of the cup. Then sip the tea slowly.

A Gift. You all remember Mrs. H., the Japanese lady who was here two weeks ago? When she left she gave this paddle to Miss F. It was made by the children in her school. Miss F. said that since we were studying about Japan she would give it to us. The class appointed me to show it to you. They play a game with this in Japan. They hit into the air a small ball with feathers fastened on one end of it. This is a favorite New Year's Day game. [The game of battledore and shuttlecock was demonstrated by two other children.]

The Guest at the Party. Miss F. had a lady, Miss A., at her party. She had lived in Japan twenty years and has written stories about Japan. She showed us how to play a game.

AN AMERICAN ADVENTURE[1]

Mother gave Jiro a letter to mail. Mrs. Kioto had said there were green boxes on posts to mail them in.

Jiro was like other boys; he tucked the letter into his pocket and forgot it until he and Saburo started home from school at noon. There was no green box to be seen, and Jiro stood looking uncertainly at the letter in his hand when freckled little Pat O'Brien passed him.

"Hi! Got a letter to mail?" asked Pat. "I'll show you what to do."

Putting together the words he understood and Pat's nod at the letter, Jiro followed. Pat strode along, whistling, till they came to a box on a pole.

Jiro looked at it doubtfully. Mrs. Kioto had said green, and this was red. Yet surely Pat should know.

"You turn the handle," Pat informed him. "It says to, right here," he assured him when Jiro looked dubious.

Pat pointed to the printed directions and Jiro pretended to read them, too. He wouldn't let Pat know that he couldn't.

So he stood on tiptoe—he wasn't very tall for twelve—and turned the handle.

"Now you wait till the postman comes for the letter," Pat said. "I have to go."

He was gone with a twinkle of heels and a puzzling shout of laughter, and Jiro stood waiting, Saburo beside him, the letter in his hand.

They hadn't long to wait. A wailing shriek filled the air, sliding up and down dreadfully. Automobiles came roaring round the corner. While Jiro and Saburo stood and stared, men in blue clothes leaped out. So many postmen for one letter!

A huge one marched up to the boys, his shaggy eyebrows pulled down over fierce blue eyes. Poor Jiro! He was no coward, but this was a hard place—only tooting, clanging auto-

[1] From *Rainbow Bridge*, by Florence Crannell Means. Friendship Press, New York.

mobiles with coils of hose like great snakes, and big men talking loudly and pointing at his letter, and no one to help him. Some of the men were angry, some amused. Jiro felt small and sickish.

"Who put you up to it, kid?" asked one.

Jiro stared blankly.

"Was it you that turned the crank?" another demanded, motioning from the crank to Jiro.

Still Jiro couldn't speak; but Saburo piped up emphatically, using a favorite American phrase: "Yes, si-ir!"

"Some kid tell you that was the way to mail a letter—in the fire-alarm box?" asked the shaggy-browed one.

Jiro tightened his lips and nodded.

"Well, I've a good mind to call a cop and put both you young men in jail!" threatened the blue giant.

Jiro didn't understand much of that; but Saburo he must save from whatever danger menaced them. He gripped the little boy by the hand, ducked under the blue arm that reached out to grasp them, scurried down an alley, and hid behind a fence, Saburo crouching beside him. Not until they heard the fire wagons clatter and shriek away did they steal softly down the alley and peer out into the street.

MOMOTARO

Once upon a time an old woman sat on the bank of a river washing her clothes. Suddenly there came rolling down the stream an enormous and beautiful peach.

"Oh," she said, "it must be delicious to eat. I shall take it home to my husband, and how delighted the old man will be."

She then packed up her washing and hurried home. When she saw her husband returning from the mountains, she ran out to meet him, and showed him the peach.

"Oh, I feel hungry," said the old man. "Let us have a feast at once."

How surprised they were when, as they were about to cut the peach, it split in two and out danced a little boy.

"Do not be afraid," said the child, "for, since you have no

child of your own, the gods have sent me down to be with you."

The old couple were delighted and brought him up as their own son, calling him Momotaro, or "Peach-boy."

Momotaro grew up to be strong and brave. One day he asked the old couple's permission to go to an island inhabited by ogres. He wanted to conquer them and carry off their treasure.

The old couple did not want him to leave, but finally they said, "As you wish to go, we shall not stop you. And since these ogres are the enemy of Japan, the quicker they are destroyed, the better."

So Momotaro began to make preparations for his journey at once. The old lady got his clothes ready and made him some millet dumplings to take with him.

He had no more than started on his way when he met a dog, a monkey, and a pheasant, to each of whom he gave a dumpling for their promise to help him.

At last they came to the sea, and, embarking on a boat, set sail for the island. During the voyage, for want of something else to do, each animal began to show off his particular accomplishments. The dog sat up and begged, the monkey played tricks, and the pheasant sang a mournful song. Before they knew it, they had arrived at the island.

It seemed like a great fortress, and so Momotaro said to the pheasant, "Now fly to the island and find out what is going on."

The pheasant obeyed instantly, and found the ogres on the roofs of their houses.

"Listen," he sang, "the messenger of the great Sun Goddess is coming to the island with an army to destroy you, if you do not yield at once."

The ogres seized their weapons and a fierce battle began. Soon the gates of the city burst open, and the dog and the monkey raced in like lions. The sound of their yells was truly terrible, and soon the ogres got the worst of it, until only the head ogre was left. Then he threw away his weapons and broke

off his horns, as a sign of submission. The monkey tied a rope around his neck, and took him away a prisoner.

Then they found the buried treasure of the ogres. There were coral and turquoise and pearl, to say nothing of magic coats and umbrellas. These were all loaded into the boat, and, with great rejoicing, Momotaro returned to the old man and old woman. And they all lived happily ever after.

TESTS

Completion Exercise

Fill in the blanks with a word that completes the meaning.

Ai and Inazo have recently come from Japan to live in the United States. They have told their school friends many things about their life in Japan. They have said: "The Japanese enjoy many holidays. In January there is Day. are given, new are worn. The game is played."

The houses are lovely to look at but they are in winter. Japanese sit on the in their houses. Instead of beds they use which are brought out at night and placed on the The Japanese have many different foods. The most important foods of Japan are and They eat with

Japan makes many things to send to other countries. Japan's largest export to the United States is

The Japanese in this country often wear in their homes. They eat American and Japanese foods. It is difficult for them to arrange their homes in the United States as attractively as the ones they lived in in

True-False Test

If the statement is true put a plus sign in front of it. If it is false put a minus sign.

1. Japanese people enjoy nature.
2. Almost every home in Japan has a garden.
3. All homes in Japan have chairs and beds.
4. Japanese people remove their shoes when they enter a house.
5. In eating with chopsticks, one stick is held in each hand.
6. Trains and automobiles are used in Japan today.
7. The ricksha was invented by a Japanese.
8. Momotaro is the title of an American fairy story.
9. To bow very low is a Japanese sign of polite greeting.
10. As a rule Japanese people are polite.
11. The Japanese play battledore and shuttlecock on New Year's Day.
12. The Japanese drink their tea with sugar and cream.
13. Japanese boys and girls wear kimonos.
14. A *torii* in Japan means that a shrine is near by.
15. There is a Japanese ambassador in Washington.
16. At present Japan and China are friendly neighbors.
17. Many Japanese and American customs are alike.
18. Japanese people live only in Japan.
19. Japanese-Americans live mainly in the New England states.
20. Little girls in Japan do not play with dolls.
21. Many women in Japan work in the rice fields.
22. In Japan some young children work in factories.
23. There are more Japanese men than women in the U. S.
24. It is hard for Japanese people to get jobs in the U. S.
25. The Japanese in the U. S. give up all their national customs.
26. A native-born Japanese can own land in the U. S.

Triple Choice Test

Underline the correct word or phrase.

1. Japan is
 a city
 a group of islands
 a mountain
2. There is a beautiful mountain in Japan called
 Kiwan
 Pike's Peak
 Fujiyama
3. When friends meet in Japan they
 bow
 shake hands
 kiss each other
4. Japan's greatest export to the United States is
 cotton
 silk
 sugar
5. Once a year a large paper fish is fastened on a pole in front of every house in which
 there is a boy
 the family like to eat fish
 the family are going on a picnic
6. People in Japan celebrate their birthdays on
 the anniversary of the day they were born
 the Boys' Festival
 New Year's Day
7. Japanese writing looks like
 English
 Russian
 Chinese
8. Most Japanese in the United States are
 laborers
 office workers
 professional people

KEY TO TESTS

Completion Exercise

1. New Year's
2. Gifts
3. Kimonos
4. Battledore and Shuttlecock
5. Cold
6. Floor
7. Mattresses
8. Floor
9. Rice
10. Fish
11. Chopsticks
12. Silk
13. Kimonos
14. Japan

True-False Test

1. True
2. True
3. False
4. True
5. False
6. True
7. False
8. False
9. True
10. True
11. True
12. False
13. True
14. True
15. True
16. False
17. True
18. False
19. False
20. False
21. True
22. True
23. True
24. True
25. False
26. False

Triple Choice Test

1. A group of islands
2. Fujiyama
3. Bow
4. Silk
5. There is a boy
6. New Year's Day
7. Chinese
8. Laborers

UNIT II

JAPANESE HOME LIFE

THE PURPOSE of this unit is to develop the children's appreciation of the carefully ordered simplicity and beauty of Japanese home life, and also to develop their understanding of some of the difficulties encountered by Japanese who make their home in this country. Any of the half dozen activities listed below may become the starting point for the sessions. Suggestions for procedure for three typical sessions are included.

SUGGESTED ACTIVITIES

Arranging a Room in Japanese Fashion.—The reproduction of a Japanese interior is a unifying activity which would furnish the background for most of the other activities suggested in this unit. For example, such a room would be an ideal place in which to dramatize the events of daily Japanese life or to reproduce the tea ceremony; it would furnish the incentive for the making of Japanese costumes; its *tokonoma,* or beauty corner, would be a desirable setting for a beautiful arrangement of flowers or a miniature dish garden.

The leader and children who are to work on this enterprise should study carefully the drawings on pages 141-142, showing the interior of a room and the floor plan of a house. Photographs of Japanese houses and interiors which are available from other sources should also be examined. The diary report and background material on pages 45-53 of this book should be carefully read, as well as the specific directions in the session outlines.

The important items to be simulated in the making of this room are: a low table; a beauty corner which might contain a picture or a piece of writing or seasonal flowers; a screen; cupboards for mattresses and bedding; mats; beds and bedding; a firebox in the middle of the room and around it several cushions; a Shinto god shelf; and, if the home is supposed to be non-Christian, possibly a Buddhist shelf.

In developing this enterprise the leader should see to it that there is sufficient time before the course ends for the children really to enjoy the room, to use it and play in it, after they have finished it.

Making a Model of a Japanese Room or House.—If space is not available for arranging an actual room in Japanese fashion, a room may be modeled in miniature in a packing case, or the interior of an entire house may be made. The directions suggested in the arrangement of the room can be followed in the making of the model. Further material describing the arrangement of the kitchen, bathroom and other rooms in the house will be found in the background material. If the group wish, they may make a garden near the house. Information regarding Japanese gardens will be found on page 94.

Serving Tea.—Since it takes years of training for a Japanese to learn to serve tea in approved fashion, the children of the group cannot be expected to do it properly. However, an informal serving of tea will emphasize the Japanese regard for the comfort and pleasure of guests, and will also help the children to acquire social ease and poise. The serving of tea will be most intriguing to the children if a Japanese teapot and tiny handleless cups are used. If a low table is not available, some of the boys might be interested in making one (see page 46).

Before this activity begins the leader should read the ma-

terial on page 50. The article "Tea in Japan" in *The Record* (magazine of the Girls' Friendly Society) for March, 1934, describes the formal ceremonial of serving tea, which is quite different from the informal serving of tea to guests.

Arranging Flowers.—The leader will wish to read carefully the material on page 53 on flower arrangement. As is the case in the serving of tea, the children cannot comprehend the full significance of this art, yet they can understand some of the values in it, and they can themselves experience the pleasures to be derived from working in a relaxed and leisurely way with something that is beautiful. They can be encouraged to think of an arrangement of flowers as a beautiful picture, they can learn the decorative possibilities of leaves, branches, grasses, and other growing things, as well as of blossoms, and they can learn how to gather flowers so that they can be arranged to the best advantage.

Containers of various sizes and shapes and colors should be available for this activity.

Dramatizing a Day in a Japanese Home.—The following outline of an informal dramatization is the sort that children themselves might work out after a discussion. If their interest in this activity grows, they may wish to make costumes and give it as a finished play for invited guests.

A Day in a Japanese Christian Home

Persons: Father, Mother, Grandmother, Aunt, four children, servants.

Place: A Japanese Christian home.

Scene I—The Hour of Rising

The family awaken from their sleep on thick mats on the floor. A servant opens the shutters. One of the children gets up

and goes to the door. He remarks on the weather or perhaps the view which he sees. A servant arrives with a pot of tea.

Scene II—Breakfast

The family seat themselves on the floor around a low table, eating rice and drinking tea. The children talk of what they are going to do that day in school, of the fact that they are going on a trip and need money for carfare. The servant brings in the lunches which have been prepared for the children to take to school. Children leave for school, putting on *geta* (shoes), *haori* (coats), and wrapping up their lunches and books in a large *furoshiki* (square of colored cloth).

Scene III—Morning Chores

Mother and servants put the bedding out on the porch to air. Servants polish the woodwork and floors and wipe up the *tatami* (floor mats). The eldest daughter arranges flowers. Mother sews clean inner linings into the kimonos of the members of her family.

Scene IV—Entertaining Guests

A foreign guest comes to tea. Tea and green cakes made of bean paste are served. As the children return from school they answer questions about their school life, telling of the dreaded examinations which they will have to take.

Scene V—The Evening Hour

Father returns from work. He sits on the floor against the wall and sings. Supper is served to the family gathered around the little table. The *sukiyaki* is cooked over a charcoal brazier. This is a special dish and is served tonight in honor of the aunt's return from the country. After the supper is cleared away the children converse with their parents, the youngest child telling of the Shinto god shelf and the Buddhist altar which he has seen in his grandmother's home. He wonders

why these are not present in his own home. [For material for a discussion on this point see page 55.]

Dramatizing a Day in a Japanese Home in the United States.—After the children have dramatized home life in Japan, they may like to imagine that the same Japanese family came to the United States to live (necessarily before the Exclusion Act of 1924). The leader may tell of the difficulties of one Japanese family in making adjustments to American life (see pages 58-60; the complete story is given in *Rainbow Bridge,* by Florence Crannell Means). These incidents may be dramatized as a dialogue by members of the family, contrasting living conditions in Japan and in America.

Engaging in Worship.—The purpose of the services of worship in this particular unit is to help boys and girls to understand that those elements which make a home are essentially the same everywhere, regardless of race or country.

Engaging in Service Enterprises.—(1) The children may write to their mission boards, both home and foreign, for information about women missionaries who are working in the home with Japanese both in Japan and in the United States. A gift to the mission board to be used in this work would be appreciated, and the board would be glad to send information as to what the amount of money given would do. (2) A service enterprise growing directly out of the practice in flower arrangement would be the selection and arrangement of the flowers for the church worship service during the spring or summer months.

FURTHER ACTIVITIES (described in other units, but suitable also for this unit)

Taking a Trip.—The following trips would be appropri-

ate to a unit on home life: a visit to a Japanese home which is either Oriental or American in its atmosphere; a visit to a museum to see the model of a Japanese house or a Japanese interior; a trip to a Japanese store to see articles used in the home; a trip to a Japanese restaurant.

Adding to the Museum Collection.—Any objects relating to home life would be appropriately added to the collection of Japanese objects during this unit.

Making a Dish Garden.—Since the garden is so important a part of every Japanese home, it would be suitable to make a miniature garden in a dish in connection with this unit. Directions will be found on page 102.

Reading or Listening to Stories.—The following story material would be especially valuable in connection with this unit: "Transplanted," and "American Adventures," from *Rainbow Bridge,* by Florence Crannell Means; and the following from *Burton Holmes Travel Stories—Japan:* "Living in a Doll House," p. 14; "How They Dress in Japan," p. 142; "Strange Foods," p. 241; "The Land of Festivals," p. 255; "Tiny Gardens," p. 361; "Boys' Festival," p. 225; "The Way of the Buddha," p. 65; "The Way of the Gods," p. 199; and "The Hundred Holy Places," p. 278.

SUGGESTED PLANS FOR MEETINGS

FIRST MEETING

BEGINNING THE SESSION

Material to examine and read should be provided for the children who come early. The following would be particularly useful: Picture Sheet entitled "Boys and Girls of Japan" and "Friendship Cut-Outs—Japan"; and books such as *Little Kin Chan,* by Berthae H. Converse; *Pictorial Interpretation of Japan; Changing Japan; Japan Today and Tomorrow,* issue of 1932-33; *If I Lived in Japan;* and the two story books listed under "Listening to Stories."

ASSEMBLY

Talk. A description of a Japanese house (page 48) should be illustrated by pictures of Japanese houses or by a model of one. If this is not possible, the drawings on pages 140-141 may be reproduced on the blackboard.

Discussion. Following the illustrated description of a Japanese house, the children should have an opportunity to ask questions, which will probably be like these: What is the beauty corner for? What duties do the children have in the house? What is the god shelf for? Is it in all Japanese homes?

The leader may then raise such questions as these: In what ways is family life in Japan like our family life? In what ways is it different? The following is a list of ideas which a group of children noted on the blackboard during a discussion of these questions.

Likenesses	*Differences*
Respect for old people.	Houses are made of light wood, and seldom of fireproof materials.
Love of the beautiful: trees, flowers, gardens, scenery, etc.	Doors slide into walls instead of opening on hinges.
Boys and girls go to school.	Roofs are for the most part thatched instead of shingled or covered with roofing.
They play many of the games that we play; baseball is a special favorite.	Kimonos are worn by men as well as women.
They enjoy festivals and good times as we do.	The people sit on mats on the floor instead of on chairs.
Many of them earn their living in much the same ways that we do.	The family is much larger than the average family here; one household may be composed of many families.

In response to the questions "What could we learn from Japanese home life?" and "What could the Japanese learn from us?" a similar listing of ideas might be made on the blackboard. The discussion might be brought to a conclusion by some such question as the following asked by the leader, "What is the difference between a house and a home?"

Talk by the Leader.

We have talked today about the differences between houses and homes, and we have found that there are certain things which are necessary to a home. One of these things is the respect and regard which people living in the same home or family have for each other. The great respect which Japanese feel for the members of their family, both living and dead, is a part of their religion. In every non-Christian home there is a shrine for ancestor worship, whereby those who helped to found the family are remembered. Food must be prepared and prayers said for them every day. In their homes and in their temples, in their family circle as well as outside, they feel that although their ancestors are no longer with them, yet they require the same attention, affection and respect as if they were still alive.

Hymn. "For the Beauty of the Earth," the following stanza:

For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above;
For all gentle thoughts and mild,—
Christ our God, to thee we raise
This our hymn of grateful praise.

Prayer.

We build our home on thee, O Lord,
To thee we bring our common need;

The loving heart, the helpful word,
The tender thought, the kindly deed.
We come to thee, O Lord.[1]

AT WORK IN SMALL GROUPS

One or more of the following activities may be initiated. Group members should be given the opportunity to choose what they wish to do.

Arranging a Room in Japanese Fashion. After the description of a Japanese house and a comparison of Japanese home life and ours, the children will probably enjoy arranging a room in Japanese fashion. A detailed account of the way one group went about this activity is found on page 45. It will be necessary for the group to look critically over the rooms available and determine which would be most usable and what changes should be made in order to transform it. The procedure in getting this activity under way might be somewhat as follows: (1) a careful study of pictures and floor plans of Japanese houses to get necessary information on details; (2) a tour of the church building or parish house to find a suitable room and a visit to the proper persons to secure authority to use it; (3) a period of discussion and planning. The committee assignments may be made after the children have decided what they want in the room. Some of the tasks may be done individually as well as in committees. Plans may be recorded on the blackboard in some such fashion as this:

Things to be Made	*Materials Needed*
Mats for the floor	Heavy brown paper
Tea table	Lumber, hammer, nails
Costumes	Cloth and sewing patterns; paraffin, dyes and string for tie-dyeing

[1] Godfrey S. Pain, *Prayers for Junior Worship*. By permission of A. J. G. Seaton, Ludgate Circus House, London.

Things to be Made	*Materials Needed*
Screen	Frame, paper, paints
Beauty corner	Paints and paper to make a scroll; flowers
Cushions	Cloth and sewing equipment

Making a Model of a Japanese Room or House. Practically the same procedure would be used in this enterprise as in the arrangement of the room. If it is feasible, the group at this session might make a trip to a nearby grocery store to secure the box in which to make the model.

Dramatizing a Day in a Japanese Home. The children may decide to dramatize or make a pantomime of a day in a Japanese home. As they discuss what they wish to include, questions will no doubt arise. Some of these can be answered by the material on pages 48-53, but pictures and other books should be consulted for further details.

SECOND MEETING

Beginning the Session

As the children arrive they can begin work on the activities which they started at the last meeting.

At Work in Small Groups

Arranging a Japanese Room or Making a Model of a Room. All of the needed materials which were decided upon at the last meeting should be ready for the children to work with. The leader should assist the committee groups which were formed at the previous meeting to get their respective parts of the enterprise under way. A great deal of time will be spent at this meeting in making plans and getting started, and leader and children should not feel discouraged if they do not have a great deal to show at the end of the session. Particularly during this session the leader should be alert to direct the children to places

where they can get desired information on the answers to their questions.

Dramatizing a Day in a Japanese Home. No doubt at the previous meeting the children played the dramatization several times, with different children taking the different parts. They may now wish to work out a more finished dramatization, deciding on the definite scenes and choosing as the characters those who played the parts the best. The dialogue will be further developed and polished, and plans will be made for costumes and properties.

ASSEMBLY

Talk by the Leader.

At our last meeting we discussed the ways in which Japanese home life resembles that of Americans or is different. While both peoples like beautiful things, it is only fair to say that the Japanese show more sensitiveness to the beauties of nature and more courtesy to their friends than most Americans do. I shall read to you some Japanese poems about flowers.

Poems.

The iris grown between my house and my neighbor's
Is just burnishing in its deepest color and beauty;
I wish that someone would come to see it,
Before it withers away and returns to the dust.[1]

Midwinter gloom the earth enshrouds,
Yet from the skies
The blossoms fall
A fluttering shower,
White petals all!
Can spring be come
So soon beyond the clouds? [2]

[1] Ernest W. Clement, *The Japanese Floral Calendar.* By permission of the Open Court Publishing Co., Chicago.

[2] By Kujohara no Fukayabu, in *Master-singers of Japan.* Clara A. Walsh, tr. By permission of E. P. Dutton and Co., New York.

Song. "Cherry Blooms," in *Folk Songs of Many Peoples,* Vol. II, compiled by Florence H. Botsford.

Story. Incidents from the book *Rainbow Bridge.* (See page 58.) The leader may introduce the story in some such manner as the following:

When Japanese come to the United States to live they miss many of the beauties of Japan. The story which I shall tell describes the first reactions of one Japanese family, the Miyatas, who had come from Japan to live in Colorado.

Discussion. In what ways was the life of the Miyatas in this country different from their life in Japan? [The following might be listed on the blackboard as the discussion progresses: here they lived in an ugly apartment; there was more and different furniture; they had no garden of their own; etc.] What are some of the things such a family could do to make their life in this country happier? [Learn English; make American friends; go to an American church; join the Y.M.C.A. and the Y.W.C.A.; try to find a better house to live in.] What are some of the things that their American friends could do to help make their life here happier?

Worship.

HYMN. "There Is Beauty All Around."

SCRIPTURE. I *Corinthians* 13: 4-8a.

HYMN. "It Makes No Difference East or West."

PRAYER.

Father of all people everywhere, . . . help us to live together in this great nation. May we forget all differences in color and language, and work for the future of our land, seeking to make it a home of freedom and brotherhood. . . . Amen.[1]

[1] *A Boy's Book of Prayers,* by Robert Bartlett. Pilgrim Press, Boston. By permission.

PRAYER RESPONSE.

Lord of all, to thee we raise
This our hymn of grateful praise.

THIRD MEETING

BEGINNING THE SESSION

The activities already started may be continued as soon as the children arrive.

ASSEMBLY

Activities for this period will depend upon what has been accomplished previously. If the Japanese room has been finished, it may serve as the setting for the dramatization of a day in a Japanese home and tea may be served. If the model of a house is finished, the group may display it on a large table and explain to the whole group the construction of a Japanese house and add any information they gained while making the model.

If nothing is ready to present and further sessions are necessary to complete the activities under way, then this assembly period may be given over to an informal reading of Japanese poetry, the singing of Japanese songs, and accounts either by the leader or the children of the festivals which the Japanese observe. The following materials are suggested for use:

SONGS. "The Moon"; "Cherry Blooms"; "Counting Song"; all from *Folk Songs of Many Peoples,* Vol. II.

POEMS. Suitable poems will be found in the following: this book, page 139; *Oriental Friends in the United States,* by Katherine Smith Adams; *Little Pictures of Japan,* O. K. Miller, ed.; *Asia Magazine* for February, 1934, the article entitled "Haiku—Ancient and Modern," by Harold Gould Henderson.

Dorothy F. McConnell includes in her collection of Japa-

nese stories entitled *Friends in Nippon* a story, "The Old Plum Tree," which pictures the delight of a factory worker's child when an old scraggly plum tree in his tiny scrap of backyard bursts into blossom. He promptly writes the poem which has been asked for as a school assignment.

FESTIVAL ACCOUNTS. See page 134.

BACKGROUND MATERIAL

FURNISHING A ROOM IN JAPANESE FASHION

(From a Leader's Diary)

The following were suggested by the children as necessary in any Japanese room: floor mats; a screen; sliding doors; a tea table; a beauty corner. Some of the girls thought that it would be nice to invite another group for tea, to see the Japanese room after it was finished, and that for such an occasion they should dress in Japanese costume. Since there were not enough Japanese kimonos available in the community, they decided to make three. The group divided itself into subgroups to make the various articles.

THE SLIDING DOORS

The first day, the two boys and one girl who had elected to make the doors looked at pictures of Japanese doors and made calculations to determine the kind and quantity of material they would need. Then with the leader they went to the lumber yard. The doors were to be of beaver board tacked on to a frame made of narrow strips of wood. On the second day, they started actual work. After the frames were tacked on, one girl and one boy each took a small sheet of manila paper and worked out designs for the doors. They then sketched the designs on to the beaver board. On the third day, they spent the entire morning mixing the dry water color paint and in getting started with the painting.

The boy worked very slowly and carefully, but finally completed his painting, with the exception of the sky. At this

point he had to be absent one day. Another boy started painting in the sky, with the thought of helping him. It went along well enough until a boy from another group ran into the room, bumped into the paint can, and spilled paint all over the door. When the group met as a whole that morning to report on their work, the door was shown and it was explained how the accident happened. The group were outspoken in their condemnation of the boy who spilled the paint, and set up a few simple rules for themselves, such as: *Do not run. Enter the room by the rear door. Look where you are going.* When the boy who had originally been working on the door appeared the next morning, it was shown to him. He stood for a while looking at it. The leader asked what he was going to do about it and he replied, "See if we can fix it up." He and another boy worked all morning, washing off the spilled paint and repainting the entire door. When the group met that morning the door was again brought to them and they were reminded of the accident. There was a decided feeling of relief in the group; they could hardly believe that it was the same door.

THE TEA TABLE

The group making the tea table brought a wooden box, which they first knocked apart. After consulting pictures they determined upon the dimensions of the table and began sawing out the legs. It was hot, tedious work, but they took turns and stuck to their task. They finished the table at the third session, and painted it at the fourth. Then they stored it away over Sunday. When they returned on Monday they found that someone had piled a heavy box on the table and that two of the legs were broken. Discouraged, they set to work to make and paint two more legs.

THE SCREEN

A group of girls simulated a Japanese screen by covering a three-panel burlap screen with brown wrapping paper on which a Japanese design was drawn. The paper was cut to fit

the separate panels and long enough to be lapped at top and bottom and fastened with thumbtacks. The girls spent the entire first session figuring this out and cutting the paper.

On the second day the girls drew original designs in crayon on the paper for two of the panels.

On the third day a new girl joined the group and made the design for the third panel. On the fourth day the screen was finished. Different girls had worked on the three sections; but because they had looked at one another's work, the screen was a unit.

KIMONOS

Working in groups of two, the girls who were making the kimonos cut their material from a paper pattern and then sewed up the side and shoulder seams. The material used was cotton cambric in plain yellow, orange and blue.

On the second day the girls worked on their designs. They looked at the kimonos that were on exhibit and at pictures of others, and from these got ideas for their own designs. The leaders gave them suggestions as to how they might transfer their designs on to the cloth.

One group started to tie and dye a kimono. They used Easter egg dyes weakened in warm water. A piece of the cloth was tied with a string and that particular spot dipped in the dye. The string was then cut off and the cloth held so that the dye ran down in all directions over the rest of the cloth. Another spot was then tied, and the process repeated with another color.

A second group designed a flower border on manila paper, then drew it freehand on the kimono. The third group decided to paint an all-over flower pattern in gold. Using a petal pattern which they cut themselves, they drew the design directly on the material.

By the fourth session the kimonos were finished. It was found that in the case of the tied and dyed one, the colors did not flow one into another, but that harsh lines indicated that one bit of dyeing had dried before another was done.

The group decided that if they ever did that kind of work again the complete pattern would have to be dipped in the various colors before any part of it had an opportunity to dry.

MATS

The group responsible for the mats cut them out of brown wrapping paper with two-inch borders around the edges. They decided to paint the borders green. The mats were completed in one period.

THE BEAUTY CORNER

The children who were to arrange the beauty corner consulted books and pictures regarding this feature of every Japanese home. A long placard on which were painted the Japanese characters meaning "Japan, Land of the Rising Sun," was made and placed on the wall, and underneath it was placed a basket of flowers.

At the final session the groups cleaned the room, arranged the house and dressed in kimonos. After everything was ready they sat on the mats and talked about the house and the work they had done. The leader called attention to the things which had been hard and uninteresting but which had been completed nevertheless, and she mentioned particularly those things which had been done exceptionally well and praised the results. Then the leader and group discussed how the Japanese entertain guests and how they would entertain the guests they had invited. Kneeling and bowing were practised.

Finally the visitors came. They sat on the floor facing the house. The leader clapped three times and the servants appeared, slid back the doors and bowed. The leader and the group inside the house bowed three times to the visitors and pointed out the details of the house. After this the two maids served the cakes and the tea.

A JAPANESE HOUSE

The following description of a Japanese house represents the kind of home in which nine out of ten people in Japan

live, and which was reproduced at the World's Fair in Chicago in 1933 as typical. However, nowadays in the cities many Japanese houses have rooms furnished in Western style, with chairs and tables and hardwood floors.

A Japanese house is like two boxes, one inside the other, under one roof, which is either thatched or tiled. The wall of the outside box has sliding wooden doors which in the daytime are put away in boxes built in the wall. The inside box is made of paper panels pasted over frames of very light wood. These slide, too, in grooves on the floor, one behind another.

Many houses have two stories. On the first floor usually only two of the walls of the wooden box, the front and one of the sides, are built with sliding doors. Upstairs, either two or three of the walls are built with large sliding windows. At night both boxes are shut up tight—upstairs and down—and locked on the inside. In houses thus constructed there are necessarily many cracks, so that even though they are shut tight, quite a lot of fresh air gets in.

The walls of many Japanese houses are made of clapboards slightly charred to protect them from the weather. Sometimes, however, they are made of clay and mixed with finely cut straw plastered on to a very closely woven bamboo lattice wall. The clay mud, which is like thick yellow soup, is put in large mixing boxes. Young boys stand in this and with their bare feet mix in the straw until it is thick enough to spread on to the walls of the house.

When the doors of a Japanese house are opened in the morning you may be sure the family is up and about and you may pay a call whenever you like. Just across the threshold in almost every home you will see a shoe box. All shoes are left at the front door and you enter in your stockinged feet or in cloth slippers provided by the smiling little maid who ushers you in and bids your very honorable self honorably to step up into the house. As she slides the paper doors of the house she kneels down to do it. She wouldn't like to be so impolite to you as to stand up in your presence.

The room is very neat and clean. It may have been used for a bedroom or a dining room, but you would never know it. A low table and three or four thick cushions might be all you see. The floors are covered by mats, three by six feet, about two inches thick. These mats are woven of coarse straw sewed tightly together and then covered by fine cream-colored matting, the edges bound with dark cloth. The size of any room is known by the number of mats in it, and all Japanese rooms are built so that the mats just fit. They say a room is a three-mat room, for example, if it has three mats. There are no rugs over the mats. On one side of this room is an alcove, or beauty corner, the Japanese name for which means "honorable place." Here on the highly polished wood floor is an artistic arrangement of seasonal flowers, with an appropriate scroll picture on the wall behind it. Over the doorway or window or the archway of the beauty corner there will probably be a picture or a bit of Japanese writing. In some rooms there may be a screen on which is a lovely painting.

In Japan, when you go to call you kneel on the mats first and bow down to your hostess, and wait until she asks you to put your honorable self on the cushion. Sometimes she continues to kneel on the mats and never sits on her cushion. Very soon a door slides quietly open and a daughter of the house or a maid appears with the tea tray. She bows low to you and to your hostess and then, never standing erect, she glides into the room with tea.

Such a tiny teapot! What tiny handleless cups! It must be a doll's set of dishes! But it isn't. The tea is poured into the cups and the cups put on queer-shaped wooden or lacquer saucers. You are afraid to drink your tea for fear it will be too hot, but that's all right. Nobody ever expects to be in a hurry about drinking tea. It's a ceremony; you take your time. After a while your hostess will urge you to drink her very poor tea, and please do take some of her very unhonorable cakes. In order to do you honor, everything of hers is mean and poor and everything of yours is fine and rich. By the time

you drink your tea it is quite cool and the little cakes are delicious.

Suppose we wander through the house to see what we can see. Wherever there is woodwork it is highly waxed and polished, though unpainted. The little narrow hall porch between the wooden wall and the paper wall is washed with hot water every morning and then dried and polished.

The kitchen is an interesting place. It has a cement floor which is always lower than the floors in the rest of the house. The stove is a square of bricks inside of which is a charcoal fire. There is a well in some kitchens; in others there are modern faucets; in districts where there is no city water supply there are faucets in the streets, one to every block or so. Many of the utensils are made of wood—buckets, kegs, tubs, etc.—though some are made of pottery. Dried fish and vegetables are grated raw, so there is a grater in almost every kitchen. Vegetables are mashed so there is likewise a vegetable masher, which is shaped like a big club. Fish is cut very thin to serve raw or is sliced for broiling or boiling, so there is always a very sharp knife and a cutting board. There will be one or two large bamboo kegs for pickling; vegetables called *daikon,* which are like radishes, only white and larger, as well as turnips, are pickled in large quantities. A soy bean sauce keg with a stopper will be seen, too; this is invariably large, since large quantities of the sauce are used everywhere. There are no tables. The Japanese mother bends down to the floor to do most of her work. The room doesn't have a chimney; the charcoal fumes escape through the doors and other openings.

And then there is the bathroom! It, too, has a cement floor, and here again we see articles made of wood. The large wooden tub bound with bamboo strips is about three feet deep and four and a half feet long. If you look carefully you'll see at one end of the tub a pipe that comes from a small metal fire box. Either charcoal or wood can be burned in it. The tub is filled with water, and when the fire is lighted it gets very hot.

In the bathroom there is also a little bamboo stool, a small

bamboo basin, and a dipper. You sit on the stool and soap yourself very thoroughly, then dip water from the larger tub and rinse off the dirt and soap. When you are quite clean you climb into the tub and enjoy the hot water.

Every house does not have its own bathroom. However, in every city, town, or hamlet there is a public bath which anyone may use by paying two or three cents. These public baths have shallow tile tubs about as big as a room—one for the men and one for the women.

Japanese do not have stoves in their houses, but they have huge bowls made of china or wood or bronze, lined with zinc and filled with fine white ashes. Red hot charcoal balls or sticks are placed on the ashes, and by sitting beside these and holding the hands over the coals, one gets warm. These and the hot baths and the thickly wadded kimonos keep little Japanese boys and girls warm.

Somewhere inside every house, if the family is not Christian, up high on a simple clean pine shelf, is the household shrine to the sun goddess. The men of the family take care of this shrine. Some homes contain a Buddhist shrine, too. The women take care of this. Food, flowers, incense, and lighted candles are put before the shrine every day, and special gifts on special feast days.

As you wander through the house you wonder where the bedroom is, since the Japanese have no bedsteads and the sleeping mats are put away in the daytime in a large closet. When a room is to be made ready for sleeping, a long, narrow down puff is placed on the floor for each member of the family. In the winter a warm kimono is worn and a heavy comforter is used. If it is very cold the mats are arranged so that the feet of the sleepers are toward the fire-box. The comforters are then put over the fire-box like a tent, and the whole family sleep with their feet toward it and their heads sticking out of the tent, so that they look like the spokes of a wheel.

In the days when the Japanese lady's coiffure was so elaborate that she had to have someone arrange it for her, she slept with her neck resting on a wooden pillow. Nowadays the man-

ner of dressing the hair is much more simple and many of the younger women have bobbed hair. The wooden pillow has for this reason given place to the soft cylindrical pillow about five inches in diameter and twelve inches long.

FOOD

Japanese meals, like ours, can be simple or elaborate. Sometimes, as you sit on your cushion, you will be brought a tray table all your own; sometimes your tray will be put on a little low table in the room, around which three or four persons will eat, each with his own tray, of course. Each article of food is served in a separate small dish, and each person has his own chopsticks. Guest chopsticks come in sealed paper envelopes, like soda straws.

Soup is served in small lacquered wooden bowls with covers. You remove the cover, pick out with your chopsticks the pieces of fish floating in it, and pick the bowl up in both hands and drink the soup. It is polite to suck in your breath and make a noise while you are drinking soup; this is meant to let your hostess or the cook know how much you like it. Another covered dish contains your rice; the long one your fish; the flower-shaped one a vegetable; and the small one a vegetable pickle. Of course there is always a teacup. Your rice may be served cold; the Japanese like it that way. Usually rice is cooked only once a day; it is then kept in a big bamboo tub and ladled out with a broad bamboo paddle. At the end of the meal there is no dessert, except perhaps some fruit.

An article entitled "Yes, I Like Japanese Food," by Percy Noel in *Asia Magazine* for June, 1933, contains a description of some Japanese foods. Two recipes are given on page 127.

FLOWER ARRANGEMENT[1]

The exquisite charm of a Japanese flower arrangement is the result . . . of an interesting plan. First, there is always a tall stem, representing Heaven, then one not quite so high,

[1] "The Art of Flower Arrangement," by Etta A. McGrath in *The Record* (Girls' Friendly Society Magazine) for December, 1933. By permission.

representing Man, and the lowest one, which is Earth. The branches in between all follow the line of Heaven, Man, or Earth so that a design of perfect symmetry is evolved. Every arrangement has these three parts worked out in infinite variety with branches sometimes bending and turning, yet always following in the end the direction prescribed for them. . . .

Some of the favorite combinations are the pine and the plum. When bamboo is added to the pine and the plum a special arrangement is made, as a congratulatory gift for weddings or to celebrate the new year. Chrysanthemums are often used alone and so are cherry blossoms, though cherry blossoms and pine together are one of the most beautiful combinations. Usually a flower not in full bloom is used for Heaven. Often an arrangement illustrates a poem or legend. . . .

THREE RELIGIONS IN JAPAN

Two religions have lived side by side in Japan for centuries, in the same community and often in the same home. One is Shinto, the original religion of Japan, and the other is Buddhism, introduced from China in 552 A.D. The two religions have never come into conflict, for both have certain things which the Japanese need.

Buddhism originated in India with the life of Gautama Buddha, who lived five hundred years before Christ. Confronted by the misery of India, he sought a way of deliverance from sorrow, and claimed to find it in absolute self-control, in the conquest of passion and of selfishness. When Buddhism was introduced into Japan, the Japanese welcomed all these ideas. However, they added a new element, the idea of salvation by faith in Amida Buddha, that legendary figure who refused to escape from sorrow unless others might follow him. As a result, Buddhism in Japan at its best has a human quality of devotion not found elsewhere.

Modern Japan has seen a revival in Buddhism partly due

to Christian influence. Many of the methods of Christian education have been appropriated by Buddhists. Young Men's Buddhist Associations flourish and Japanese Buddhist Sunday schools are found both in Japan and in the United States. This awakened Buddhism has taken an active part in modern social work. It is not unfriendly to Christianity, and Buddhist leaders have cooperated with Christians in several conferences on international problems.

Shinto is extremely difficult for an outsider to describe. It reveres no personal founder, has no teaching as to the future of the soul, or any moral code; yet in some one of its forms it is the breath of life to the majority of Japanese. Considered as a religious sect alone, it includes a sense of joy in nature and the beauty of all life. It is thus a religion of nature love and of reverence for the dead. A direct modern development from this is state Shinto, which is more inclusive. It is a state ceremonial including the cult of ancestor reverence and of worship of the heroes and divine beings whose works are taught in Japanese history; and, strongest of all, the cult of Japanese patriotism. The worship of ancestors, respect for the family, and of total sacrifice for the Emperor, have all blended into one flame of national enthusiasm.

Though overshadowed for centuries by Buddhism, Shinto finally emerged stronger than before. What will be the relation of Shinto to Christianity? Certainly Shinto embodies that reverence for the family which almost runs in the Japanese blood. Japanese Christian parents find themselves obliged to recognize Shinto at every turn, and to come to terms with it or to reject it. One example of the kind of question that sobers many a Christian home is this: Shall the children continue the usual duties in connection with keeping up their ancestors' graves in the temple areas?

It is not a simple matter to explain the reason why a Christian family should not continue certain traditional rites. They still wish to show honor to their dead and want their children to do so. Yet they realize that the superstitions in connection

with these ancient customs must be abolished when they become Christians, but that the spirit of respect must be preserved. One evidence that a family is Christian is that the fresh cooked rice is no longer placed in the ancestral shrine of the home and that the visits to the graves of the ancestors are less frequent and are made in the spirit of respect rather than worship.

The frequency of discussion of points such as these makes one realize that Christianity in Japan, if it is to continue to grow, will need to respect these deep-rooted family and national feelings.

CHRISTIAN WORK AMONG JAPANESE AMERICANS[1]

Christian work among Japanese Americans naturally centers on the Pacific Coast, where the majority of them are living. In Seattle, for example, four Japanese pastors working among Japanese congregations are supported by Japanese mission funds. In Los Angeles, in the Japanese Union church, two denominations, Presbyterian and Congregational, have cooperated to provide one strong center in the neighborhood known as "Little Tokyo." As many as one hundred and one of the one hundred and twenty-seven centers of religious work among the Japanese are on the Pacific Coast, though there are congregations in New York and Chicago.

One result of the Exclusion Act of 1924 was to strengthen the Buddhist movement among the American Japanese. Hundreds of children have been transferred to Buddhist Sunday schools. The argument used by the Buddhist priest is, that since the Japanese could never become Americans, they might as well become real Japanese and Buddhists. The opinion, however, seems to be that this return to Buddhism is more a form of loyalty to Japanese customs, and that it means very little religiously. The average American-born Japanese is a Buddhist for social reasons. The real religious problem with second

[1] Adapted from *Orientals in American Life*, by Albert W. Palmer. Friendship Press, New York.

generation Japanese is not so much how to combat Buddhism as it is to win and hold those who have slipped away from both Buddhism and Christianity into an indifference to all spiritual values.

One of the real evidences of the value and vitality of mission work among the Orientals in this country is the widespread Christian influence which American Orientals are having in their home countries. For example, one mission alone, the Pacific Japanese Mission, has furnished eighty-five pastors to Japan. Several of the outstanding leaders of Japanese Christianity today received their training and in some cases their Christian inspiration in this country.

Regarding future policy, the question arises as to whether there should be separate churches for Orientals. As with all immigrant groups, there seems to be at least a temporary place for racial group churches, provided that they are safeguarded. They minister to the old people as an American church could not, and, if conducted with an insight into the needs of the younger generation, they provide real opportunities for leadership. After the second or third generation, these churches tend to conduct all of their services in English, and gradually merge into the normal American church life.

There are several points at which the Protestant church can be more effective with its work among Orientals. The first is to do away with wasteful competition. The second is to guard against the racial church remaining too first-generation minded in the face of the situation that calls for the finest kind of leadership for the second generation. The third thing which is needed is close contact with the American churches.

Where there are enough Orientals in the community to have churches of their own, great responsibility rests upon the American church to keep the paths of fellowship between them open. But churches located in areas where Orientals are few have a special opportunity, for they can bring these people into the circle of their own American church life.

A very important special group of Orientals in this country is made up of students, and American Christians who open

their homes to students are doing far more than they realize to influence the public opinion of Oriental countries in favor of Christianity.

But there is one last thing which the church must do, without which all else is vain. No amount of missionary work will avail unless the church commits itself absolutely to the basic doctrine of human brotherhood and to a resolute separation of itself from war, greed, violence and all commercial exploitation of human beings.

A NEW HOME[1]

It was fun to have it [America] so entirely different from Japan. At home, now, Mother and Haruko and the maid-servant Sumi would have been busy long before this. How often Haruko had pulled open one sleep-sticky eye to watch Mother put out the night light burning in the tall lamp-stand; open the sliding wooden night-walls to let in the morning light; smooth her hair and make ready for the day; and push back all the shutters and open the house to sun and air. With Sumi and Haruko helping, she would fold away the mat beds and covers while Grandmother, Father, and the boys made their toilets for breakfast.

Breakfast was always served on low lacquer tables like trays on legs. There were fluffy white rice, pickled cabbage, and steaming tea; and the family sat on cushions on the floor and looked into the garden as they ate. . . .

Haruko was remembering it as she wriggled into her American clothes and helped Saburo into his. She wondered if this could really be Haruko, hunching this pleated serge skirt and woolen sweater over her head and struggling with the buttons on Saburo's fat patent-leather slippers, while he sat patiently wondering with his bright eyes.

There had been plenty of leather shoes in Japan, but most Japanese clung to the wooden *geta;* it was a bother to un-

[1] From *Rainbow Bridge,* by Florence Crannell Means. Friendship Press, New York.

fasten the foreign shoes every time one went into a Japanese house and fasten them every time one went out. And in dusty street shoes one would as soon walk on the tablecloth as on the fine white matting.

In Japan Haruko would have slipped on her under and outer kimono, tied her everyday *obi* around her waist, and pulled on her feet her white muslin *tabi,* each with a big-toe place like a mitten thumb. And Jiro would have got into his kimono and the pleated trousers called *hakama.* And when it came time, they would have stepped into the two-legged *geta* waiting at the door and clippity-clopped away to school.

But this morning they weren't going to school; they were going to move into their new home.

Mr. Kioto had already picked out an apartment for them near by. It also was at the top of a long closed stairway, but instead of being over a grocery store it was over a Japanese novelty shop.

"We will rent it for the present," Father said soberly, "since our friend thinks it is a good place."

"Of course it is not the pleasantest part of the city," Mr. Kioto told them. "We cannot let our children loose in these streets, but must keep them carefully within doors. Yet it is where most of our people live. In some parts"—he shrugged his shoulders and shook his head regretfully—"the Americans do not care to have Japanese neighbors."

The apartment was a furnished one, and the furnishings would certainly have to be cleaned before the family could enjoy them. And here it would be impossible to throw the rooms open to the sweet fresh air as they did at home. Very little air came in, even when Mr. Kioto showed them how the small windows worked. As for the view, they looked out upon the dingy stores of Lennox Street in front, and upon gray alleys and the backs of other buildings and a wilderness of dusty gravel roofs at the back.

The children, though, had fun examining the heavy furniture and the pictures spotted about over the walls. Saburo played

cave under tables and climbed up on dressers—and of course tumbled down bumpity-bump!

When Mother saw the rooms she only smiled politely.

"They aren't nice," Father said. "How can Americans breathe in such crowded houses? I'd forgotten it was like this. But it would be lonesome to live where there were no other Japanese. And we can make this place do until we know how long we are going to stay in America."

UNIT III

JAPANESE SCHOOL LIFE

THIS unit builds on the fact that all children are interested in the schools to which other children go. Seen in a school setting, Japanese children are sure to become real to group members. Special consideration is given to the school problems of Japanese children in this country.

SUGGESTED ACTIVITIES

Doing Research.—Three subjects are suggested which the children will enjoy looking up for themselves. First, they might hunt for the answers to such questions as: In what ways are the schools in Japan like ours? In what ways are they different? (Consult page 78; also encyclopedias under the heading "Japan—Education.")

A second topic to look up is the status of the Japanese in the United States. This would include finding out about the "Gentlemen's Agreement," the Alien Land Laws, and the Exclusion Act of 1924. Some such questions as the following might be asked: What is the Exclusion Act? On what terms did Japanese enter the United States before it was passed? How did the Act happen to be put through? What part did California play in its passage? As a result, who are the only Japanese now permitted to enter? How do the Japanese feel about the Act? What effect has it had on Japanese school children in this country? (For information on these subjects see page 92; the *Survey Graphic* for May, 1926; *Orientals in American Life,* by Albert W. Palmer, pp. 44-48; *Oriental Exclusion,* by R. D. MacKen-

zie; and magazines published at the time the Exclusion Act was passed, obtainable in libraries.)

A third topic for research is what is happening in Japan today. Items may be clipped from current newspapers and periodicals and added to the class newspaper (see page 11). If the local newspapers carry little foreign news, the group might well subscribe to a current events weekly such as *Time* or *The Literary Digest* for the period of the course.

Making a Memory Book.—Children may wish to record their experiences in this unit of study in a large memory book or scrapbook. The scrapbook may be made of jute manila sheets 24 x 36 inches. Many Japanese books are bound in heavy cardboard covered with silk and tied with gay ribbon inserted through holes punched in the board, and if the children want to make their book like a Japanese book, they may bind it in this way and block print (see page 130) or paint a design on the cover. The boy or girl who writes or prints well, should be chosen by the group to do this part of the work as his special contribution. As the unit progresses the children should discuss what they wish to put in the book, and a temporary secretary may list their suggestions on a blackboard. It may include a record of whatever the group has found of interest—perhaps Japanese prints or pictures cut from travel folders; favorite poems, and their own original verse; reports of activities.

Making a Map of Japan.—Children may enjoy imagining themselves in a Japanese school having a geography lesson. The leader should secure the Picture Map of Japan with its accompanying Insert Sheet of information and pictures (see page 148). The use of this will help the children to learn many facts about the geography of Japan. If the group is a large one, two activities may be going on at once; one committee may mount the picture map, paint it,

and paint the pictures which go with it, while another group makes a relief map.

An understanding of the physical features of Japan is particularly valuable because many of Japan's problems today are a direct result of her topography. For example, the Japanese islands are the tops of a chain of mountains; hence, eighty-five per cent of the land is too steep for cultivation. As the population outgrows the food supply and tries to migrate, such a barrier as the Exclusion Act of 1924 is met. Also, the many short, steep rivers furnish marvelous water power which has made modern factory development possible. These factories in turn have helped to produce slum conditions, which many Christian and social leaders are striving to remove.

Stories which are particularly related to the making of a map are "A Japanese Legend of Creation" (page 85) and "The Little Map," in *Friends in Nippon.*

Writing Verse.—At some point in the study, the children should by all means have the experience of trying to write simple verse such as the Japanese write. If they do so, two things are bound to happen. First, they will get a great deal of pleasure from expressing their own observations, and second, they are sure to develop appreciation for the Japanese who do this sort of thing supremely well. One type of Japanese poetry which lends itself particularly well to imitation in the child's first efforts is the Japanese *haiku,* or three-line unrhymed poem. The leader might read several poems of this type found in *Asia Magazine* for February, 1934, in an article entitled "Haiku, Ancient and Modern," and then ask the children if they would like to try to make a word picture in three short lines. Another way of starting the children off would be to tell the story, "The Old Plum Tree," in *Friends in Nippon,* and read the Japanese poems on page 42.

Painting.—Two activities may start from the study of Japanese prints borrowed from local sources or secured from the address on page 149. First, these prints will suggest to the group to paint a frieze showing Japanese scenes. Second, as the children study Japanese prints they will notice that the artist always signs his name in brush strokes. (All Japanese characters are painted or drawn, and not written as we write. Every Japanese school child learns the same brush strokes in writing that he may later use in painting.) Some of the group may be interested in seeing if they can imitate this form of Japanese skill. On page 138 will be found a number of Japanese characters. Practice on these is certain to develop an appreciation of Japanese ability. The best pages of the children's work might be pasted as decorative panels at the ends of the frieze, or, if a room was arranged in Japanese fashion during the first unit's work, the most beautiful pages may be hung in the beauty corner.

In connection with this activity the chapter "Writing with a Brush" in *Burton Holmes Travel Stories—Japan* may be read or told.

Writing a Letter.—If the leader reads to the group the correspondence on pages 81-84, or if someone brings in a Japanese stamp to add to the museum collection, the suggestion will probably come from the group that they write a letter to a group of Japanese children. Perhaps the mission board of the denomination will be able to give the name and address of such a group living in Japan or in the United States, or of a Japanese or American teacher or missionary who knows Japanese children.

Before initiating this activity the leader should write to the denominational mission board to find out if they favor letter writing of this sort, and if so, their policy in handling it.

The leader will need to prepare her group carefully if both parties to the correspondence are to get any value out of it. She may begin by asking a question such as this: If you were to receive a letter from Japan, what information would you like it to contain? This will probably bring forth a long list of topics which the group would like Japanese children to write about. She might then remind them that their own letter should be so interesting that its recipients would be eager to answer it. A description of their own school life would probably be the best point of contact with Japanese children.

In this way the leader will arouse a feeling of responsibility on the part of the group for the contents of any letters which they may write. At every point she will need to supervise what goes into the letters. She may do this indirectly through informal conversation. For this and other reasons, one letter written by the group is better than individual letters.

If the letter is to go to a mission school in Japan, and if the group can afford to do so, they should send an international money order to cover the cost of postage for reply to their letter and to similar ones from other groups using this course.

Correspondence of the kind suggested here may lead to a friendly exchange of gifts. Before an enterprise of this sort is undertaken, however, mission boards should be consulted and customs regulations should be investigated; high duty is often required on certain articles, and this imposes a burden upon the recipients which they are unable to care for.

Engaging in Worship.—The purpose of the services of worship in this particular unit is to help the boys and girls to a feeling of friendliness with Japanese school children.

Engaging in Service Enterprises.—Practically all denominations working in Japan have established kindergartens.

Groups may be interested in contributing through the church mission boards to the support of these kindergartens in Japan.

One interesting and typical kindergarten in Japan, started by a missionary, Mrs. B., is located in S., a town of two thousand inhabitants. The young children meet five mornings a week. Their program of activities is like that of most kindergartens in this country. The kindergarten graduates come in the afternoon after school for club meetings. One afternoon a week the mothers come to the large low one-room building for their meeting. During special festivals, the kindergarten building is used as a community center. Through the young children the American missionaries who work in the kindergarten have become acquainted with the residents of the town, and have established friendly relations with them. They work with them on many useful tasks. Mrs. B. has been especially conscious of their need for more varied diet, and has encouraged them to eat many more green vegetables. She has also taught them many new ways to cook Japanese foods.

FURTHER ACTIVITIES (described in other units, but suitable also for this unit)

Entertaining a Guest.—If a college or university is near, a Japanese student might be located through the Y.W.C.A. or Y.M.C.A. who would come to talk to the group about the experiences of a Japanese student in this country. If such a person is not available, the leader could talk on the same subject, using the material in (1) "Interracial Contacts—Orientals in America," a pamphlet by S. T. Takeuchi, written from the point of view of an adult; or (2), the excerpts from *Rainbow Bridge,* quoted on pages 87-89, from the point of view of a junior child.

Dramatizing Incidents.—Dramatization in this unit will relate specifically to school life of Japanese children in Japan and in the United States. The incidents from *Rain-*

bow Bridge just referred to might be used as a basis for a dramatization. The incidents from the account of a visit to a Japanese school might be acted out (see pages 89-90). The children will work out their own lines, and, if they desire, write them into a play.

Taking a Trip.—If a trip is to be taken in connection with this unit, it may be planned like the trips school children in Japan take frequently; that is, to a spot of natural beauty or a place of historic interest. If the time is available, such a trip might be an all day outing, the children taking their lunches. It would be particularly appropriate, if the children visit a spot of natural beauty, to conclude the day's experience with a service of worship.

Reading and Listening to Stories.—From *Friends in Nippon,* "The Little Map" and "The Old Plum Tree"; from *Burton Holmes Travel Stories—Japan,* "Children of Japan," page 126, and "Writing with a Brush," page 309; excerpts from *Rainbow Bridge,* given in this book on pages 87-91, as well as the chapter entitled "Mixed Orientals," from the same source; "She Is Just Like Us," from *Oriental Friends in the United States.*

SUGGESTED PLANS FOR MEETINGS

FIRST MEETING

BEGINNING THE SESSION

The leader should have a choice of activities ready for the children who arrive early. Several of them may mount the Picture Map of Japan. Others may select from the collection of pictures (including those that come with the map and from the mission board) all that illustrate Japanese school life. Other children may go through all the source books that the leader has been able to collect and mark with slips of paper the sections on school life.

These sources may include the background material in this book, *Rainbow Bridge, Friends in Nippon,* an encyclopedia, and any other books which the leader has been able to get from the library and elsewhere.

As these activities are completed, the group may gather around the piano and sing the Japanese national anthem (see page 143).

ASSEMBLY

Discussion. The leader may tell of a group of American school children who wrote a letter to a school principal in Japan asking many questions, and ask the group if they would like to see how many of the questions they can answer. (See page 81.) When the children have answered as many of these questions as they can, the leader may read them the answering letter from Japan.

Here is additional information on two points.

(1) "Do Japanese school children have desks like ours?" They do, and the reason is interesting. Their ancestors for many generations sat on the floor with their legs bent under them. In recent times, however, the Japanese government found out that sitting in this position interferes with circulation and consequently with growth. The average height of Japanese children has increased two inches since the government has supplied desks for them. (2) "Do the Japanese children take lunches to school?" Yes, because their school hours are long. Even primary children have to learn by heart at least fifteen hundred Chinese characters, each containing from two to a dozen brush strokes. Lunches are packed in wooden boxes with lids, and usually consist of rice, with perhaps chopped meat or chicken or radishes, each in a separate compartment. When the children arrive at school frequently the lunches are kept warm in a chest heated by a charcoal fire in a box underneath.

Stories. "An Average Japanese School" and "A Visit to a Progressive School" (see pages 78-81). The boys and girls are sure to be interested in the way the Japanese children in the progressive school work together, and the leader may easily emphasize the value of cooperation for every group. Even if the group already work together fairly well, suggestions for improvement along this line may be listed on the blackboard.

Worship.

HYMN. "Alleluia," from the hymn of St. Francis of Assisi.[1]

PRAYER. The children may write a prayer asking God's help in working together cooperatively. Such a prayer may, of course, be worked out ahead of time by a committee, but it will have more meaning for the group if each member contributes a phrase or sentence.

The following prayer, written by a junior group, may be used if an original prayer is not written:

O God, we want to be wise. Go with us to our school where we learn. Help us to do our best in all our work. Make us honest,—never to cheat or to take unfair help from others. Help us to be good friends with the other pupils. If others do many things better than we, help us to praise them and be glad with them.

HYMN. "O Brother Man."

O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

[1] From *Ten Folk Songs and Ballads for School, Home and Camp.* (E. C. Schirmer, Boston.) Also found in *American Student Hymnal* (Century Co., New York).

AT WORK IN SMALL GROUPS

All of the following activities might be carried on or a choice made among them.

Working on the Picture Map of Japan. If the map was mounted during the first part of the session the leader and children should read the Insert Sheet accompanying it for further directions, and should decide at this point what the particular emphasis of their map will be. Will it show topographical features of the islands? Products? Mission work? Exports? The group may now prepare the pictures, and consult a topographical map for mountains, rivers, and additional cities. Information from denominational mission boards will help them to locate mission stations. The following data may be of help:

Yokohama ("Queen of Silk"). Most of the raw silk exported from Japan goes from this port.

Kobe and Osaka. Raw cotton, cotton goods and porcelain are exported from these two cities.

The following list shows the industries for which each of the cities is noted: *Kyoto,* silk, fine china, ivories; *Osaka,* cotton; *Nagoya,* china, lacquer; *Shizuoka,* tea; *Fukuoka,* porcelain, dolls.

Rice fields are located in all lowlands on islands of Hondo, Shikoku and Kyushu, but not Hokkaido.

The leader should read over the paragraphs on page 63 which explain the relation of Japanese geography to some of her problems. It is quite possible that a discussion of the Exclusion Act may come up, and the leader should be prepared with the facts (see page 92).

Doing Research. Some of the children may want to do further research on Japanese school life. The leader should direct them to school geographies, magazines, newspapers and the books already mentioned, and she should also re-

mind them that individuals are often able to give valuable information, and should encourage them to question their parents, teachers, and friends. She should help them also to sort out material thus received, as not all will be of equal value. Plans should be made for reports on what they have found, to be given in the assembly period of the next meeting.

Writing a Letter. No doubt, as a result of reading the correspondence in the first part of the session, the group will want to write a letter to a Japanese school. At this session they may begin to work out a list of questions which they would like answered, and they might ask themselves what Japanese children would like to know about school life in the United States.

SECOND MEETING

Beginning the Session

As the children arrive, they may continue with the activities begun at the last session, such as painting and mounting the pictures on the Insert Sheet accompanying the Picure Map of Japan, writing a letter, and doing research. If a relief map is to be made, it should be started at this session. The leader should have beaver board on hand to serve as the base. The outline for this large relief map may be transferred from any small outline map in the following manner; first, mark the surface of the small outline map into small squares. Next, mark the same number of squares but in larger size on the beaver board. Then reproduce the lines in the small squares in the large squares on the beaver board. If there is time to do more, see Third Meeting, page 74, for further directions. The children may discuss the materials that will be needed and why an understanding of the physical features of Japan is important.

ASSEMBLY

Reports and Discussion. The children who have been doing research may report information secured. The leader may help to organize the reports by asking: In what ways are the schools of Japan like ours? In what ways are they different? She may use the blackboard to summarize discoveries and conclusions in some such fashion as this:

Likenesses	*Unlikenesses*
Children must go to school	Girls study flower arrangement
They study geography, language, arithmetic, and history	Emperor worship is taught
Games are taught	School hours are longer (Why?)

When the school life of Japanese children in this country is mentioned, the leader may add that many Japanese parents want their children to attend a Japanese language school after public school hours. Children of professors and students will have to return to Japan as soon as their father's work is finished, and must remain familiar with the language. And Japanese children born in this country are likely to find when they grow up that their best chance for a job is with a Japanese firm as translator or secretary. Many American-born Japanese young people, no matter how well educated, have suffered from a hesitancy on the part of white employers to hire foreign-looking workers. Because they must attend Japanese language schools, the play time of Japanese children in the United States is likely to be very short.

The leader may tell certain incidents that happened to Japanese children who attended an American school and a Japanese language school (see pages 87-90), and encourage the group to discuss them.

AT WORK IN SMALL GROUPS

Painting a Frieze. The leader may tell the group about a little Japanese girl in an American school who found the language very difficult to learn, but was able to paint a poster which won the state prize offered to elementary schools (see page 90). This story and the showing of several Japanese prints (see page 149) might naturally be followed by a suggestion that the group paint a frieze of Japanese scenes.

If time is limited, the leader should have materials for making a frieze ready at this session. Unprinted newspaper sheets, heavy brown wrapping paper, or large sheets of drawing paper may be used. Brushes and ten or twelve jars of paint of different colors should be available, as well as aprons or smocks.

The first step in making a frieze is to decide on the size suitable for the room in which it is to be put, and whether it is to be made on one long strip of paper or on small sheets to be pasted together. Then, unless the leader has already provided materials, plans may be made for securing them. Next, the children should decide what scenes to paint and how they will be related to each other. The subject of the frieze need not be confined to school life; any typical Japanese scene will be suitable: for example, Mt. Fujiyama, a temple, a *torii,* which always marks the entrance to a shrine area, trees and waterfalls, a Japanese street showing typical buildings, a garden, figures of children at play and men at work. The leader should see that the group plan no more than they can accomplish in the time at their disposal. The frieze may include also some Japanese writing (see page 138).

Writing Verse. Some individuals may like to write verse suggested by beautiful landscapes and other phases of nature, as the Japanese often do.

Working on the Picture Map or Relief Map. Work begun in the first part of the session may be continued.

Writing a Letter. If the children decided to write a letter to a Japanese school, and completed their list of questions to be asked and decided what Japanese children would like to know about American schools, they may now compose the letter. Perhaps they will want to illustrate it by inclosing photographs of their classroom or playground activities.

ASSEMBLY

This closing period may include singing the Japanese national anthem, the "Alleluia" from St. Francis' hymn, or any other hymns which the children especially enjoy. The prayer which was written by the group in the first session may close the period.

THIRD MEETING

BEGINNING THE SESSION

Materials needed for the various activities should be ready for the children who come early. Those who are working on the Picture Map of Japan may complete it at this session.

Making a Relief Map. If a relief map is being made the leader should carefully estimate the amount of time needed to finish it, and plan other activities accordingly. If it cannot be finished at this session, it may become too dry to be workable. On the beaver-board foundation prepared at the last session, the group may proceed to model the map in papier-mâché. This is made from newspaper, blotting paper, or cellulose wadding, mixed with flour, salt and water, as follows: tear the paper into small pieces and soak in water. Squeeze out most of the water and measure. Add half as much flour as there is paper pulp, and one-third as much salt as flour. Mix thoroughly, and spread on the

beaver board. For mountains, crumpled newspaper may be used under the mixture.

Writing a Letter. The letter which has been started will probably be completed at this session. If snapshots are to be included perhaps the group will take them at this session so that they may be developed and ready to send the following week.

Painting a Frieze. As the children continue painting, the leader should estimate how much more time will be needed to complete the activity. It may be that an extra session will be needed. In some cases, it will be possible for the children to complete their work at home. If they have already done this between sessions, they may start putting the frieze together. Directions are given on page 77. Poems suggested by the frieze may be brought for reading aloud at the closing session. The book entitled *Little Pictures of Japan,* O. K. Miller, ed., contains many beautiful poems.

ASSEMBLY

Reports. Whatever information the group has secured should be reported and discussed. Very likely the children have discovered that the Exclusion Act and the Alien Land Laws make for unfriendly relations between Japan and the United States, and they may be asked to suggest ways whereby these relations may be improved. "Interracial Contacts—Orientals in America," by S. T. Takeuchi, and Chapter VI of *Out of the Far East,* by Allan A. Hunter, would help the leader conduct such a discussion. A list of further items that the group would like to find out about may be made at this point.

Dramatization and Discussion. A scene from *Rainbow Bridge* (page 87) may easily be dramatized. Dramatization is one of the best ways to start discussion, and in this case questions such as the following may be raised either

by the leader or the children: Is it true that the Japanese children could never learn? Why are Japanese children at a disadvantage among American-born children of their own age? Would you like to have Japanese children in your school? Why?

In a discussion of these questions the leader should tell the children about the achievements of Japanese children in the schools of California (page 84). They equal American children in arithmetic, and surpass them in spelling and handwriting. Their poor showing in language subjects is natural in a strange country. At home in Japan they would have already learned 1,500 or more Chinese characters, as all Japanese primary children do. There is practically no illiteracy in Japan.

Worship. Selecting from the following materials the group might plan a service of worship to increase their feeling of responsibility to children of other races, especially the Japanese.

SONGS. "In Christ There Is No East or West"; "Dare to be Brave"; "Far Round the World" (see page 142); "Love Thyself Last"; the Japanese national anthem.

STORY MATERIAL. Excerpts from *Rainbow Bridge* (page 87); "She Is Just Like Us," from *Oriental Friends in the United States.*

SCRIPTURE. *Luke* 10:25-37.

LITANY. A Litany of Goodwill (written by two junior children).

Leader: O God, help us to understand the ways of other nations.
Response: Help us to do this more readily and cheerfully.
Leader: There are foreigners in our own neighborhood today.
Response: May we be as sisters and brothers to them.
Leader: They are looking for our help and kindness.
Response: Help us to show them our friendliness.

Leader: May we understand them and their ways.
Response: Help us to know them as friends and helpers.

FOURTH MEETING

Beginning the Session

The first part of the session may be spent in making the Picture Map or relief map ready for display. If a frieze was painted, it may now be arranged in some part of the room. If it was done on one long roll it may simply be fastened in place. If done in sections, a black border may be painted around each sheet and the sheets fastened in the order desired. With more time, the whole may be put together with glued tape or pasted on one long roll of slightly darker paper. Any plan is good which gives the effect of framing.

Assembly

Most of the period will be spent in presenting the information gathered during the unit in various ways, according to what has been done. Any or all of the following may be reported on:

A Letter to a Japanese School. The letter may be read and approved, and plans made for mailing it.

Maps. The Picture Map or the relief map or both may be explained, with a report of the discussion which centered around them.

A Frieze. The separate scenes or pictures of the frieze may be explained or interpreted to the group, especially the panels of Japanese writing, if these were added.

Dramatization showing Japanese children in an American school.

Verse. Poems written by Japanese and the children's attempts to write verse on Japanese subjects may be read aloud.

A Memory Book. If a scrapbook has been made, this is a good opportunity to show it.

Worship. The group may choose from materials most enjoyed during the unit. The Japanese national anthem may be sung, and any of the hymns which the children have learned. Prayers that have been written or chosen by the group may be included.

Service Enterprises. If the group has engaged in a service enterprise during this unit they will most certainly wish to report on the completed work.

BACKGROUND MATERIAL

AN AVERAGE JAPANESE SCHOOL

All children in Japan are supposed to begin school when they are six years old and continue for at least five years.

In very olden times those rich Japanese who could afford it hired Buddhist priests to teach their children at home in very formal style. Later, one of the emperors decided that all the people of his country must be educated; it was his desire that in every village there should be a place of learning and that in no home should there be an uneducated person. To make this possible many schools had to be built.

Although some of the city schools are fine modern buildings, most of the schools in Japan today are like great barracks; they have large windows for light and air, and wide halls. In the winter these same big windows let in lots of cold, too, and fingers get numb with cold. Sometimes boys and girls living in rural areas must walk miles and miles to get to their schools.

School usually begins very early in the morning—at seven-thirty or eight o'clock during the winter months—and it is often four o'clock in the afternoon before the children get home. The things they study are for the most part the same things that boys and girls in America study. In addition, since their language is written in Chinese characters, or "picture words," and because they have to study the great Chinese literature, they must learn to read and write Chinese. A well educated person knows as many as seven thousand characters.

Besides Chinese characters, boys and girls learn to write Japanese, which is simpler and easier to learn.

Years ago girls were taught only flower arrangement, the tea ceremony, sewing and music. Now it is the regular thing for girls to have the same education as their brothers. They even study in America, England, and other countries too.

Above all, Japanese boys and girls learn to be good Japanese citizens, which means that they learn to love their Emperor and do exactly as he wishes them to do. Japanese people look up to him as their father and would not think of disobeying him. Every school has a picture of the Emperor hung in a very important place. You couldn't see it just any day you happened to visit the school, because it is put in a cupboard behind closed doors, and only shown on very special occasions. The Japanese people have made this love of their Emperor almost a religion. The story runs that he is descended from the Sun Goddess, and they think of him as a god. This sort of religion is called Shinto.

A VISIT TO A PROGRESSIVE SCHOOL

(*From an American Teacher's Diary*)

When I was recently in Tokyo, the capital city of Japan, I was invited to be the guest for a day in a private girls' school. It is one of four or five progressive private schools in Japan, but it has certain features which make it unique in Japan, if not in the world. It is called the "Garden School of Freedom," and its principal is a Christian. It was the liveliest school I ever visited. Upon my arrival shortly before nine o'clock, I found great activity going on among the girls. Some of them were sweeping out the classrooms and others were straightening up the playground. Others were carrying food into the kitchen.

Shortly after nine o'clock a gong sounded and the girls went to their various classrooms. As I was escorted through the long, low, cement buildings by one of my hostesses, I noticed that the rooms were very much like our school rooms. There were

in evidence desks, blackboards, maps, globes of the world, and other familiar objects.

My first stop was in a geography class where the girls were studying the life of various countries. Upon seeing that I was an American the children insisted upon changing the plan for the morning's lesson by asking me all manner of questions about America. Since the graduates of this school had recently started a cooperative store on the campus they were inquisitive about our stores and markets. They wanted to know what was sold in our grocery stores and they were eager to compare prices.

By this time I was beginning to realize that I was in a school where the students were very active. Later, I was told by the principal that they do all the work in this school. They keep it clean and in order, they plant and cultivate the garden, they prepare and serve the lunches. They publish their own newspaper, they have started a nursery school for the children of poor farmers in a village near Tokyo.

I visited classes in arithmetic, history, Japanese language, and literature. In a very lovely social room twelve girls who were learning to sew were making the costumes for a play which the school was presenting. When I asked why there was no teacher in the room, my student guide told me that teachers did not necessarily stay in the rooms unless they were needed for advice and information. All matters of discipline and school management were referred to a student council to which every class sends members.

I had lunch in the school dining room with the four hundred children and teachers. There was an air of gaiety and excitement in the place. We were all waiting for something to happen. As soon as we were served our meal of rice and vegetables, student committees began to report to the assembly. The committee which prepared the lunch told how much it had cost per person. Applause followed. The chairman of the play committee told how many tickets had been sold. Im-

promptu talks about the play were made by girls all over the dining room. The current events committees gave its report on the news of the day. At the end they called upon their foreign guest to tell about school life in America. Copies of the school newspaper and seven books written by the principal were presented to me. A taxi was sent for and a group of teachers and children bowed low and said *sayonara* (sigh-oh-nah-rah —good-bye) as I rode away.

LETTERS TO AND FROM JAPAN

November, 1932

My dear Mrs. H.:

We were very glad to meet you. We thank Miss F. for bringing you here. Our club was glad to have you come. Will you ask your daughter if she would please answer some of our questions about Japanese school children?

1. Do the boys and girls in Japan like school?
2. Do they sit at desks like ours?
3. Do you have movies?
4. What kind of candy do you have?
5. What games are played in Japan?
6. What studies do you have in school?
7. Do you put on plays in school?
8. Do Japanese children have pets?
9. Do you have churches?
10. What kind of food do you eat?
11. How are the houses made?
12. Do you wear Japanese kimonos in your school?
13. Do you have Christmas and Hallowe'en and other holidays like ours?

We have been studying about Japan. Next time you come to America, we hope that you will bring some boys and girls with you. We hope that you and your daughter will have a wonderful trip going home.

Your friends in America.

Tokyo, Japan
January 20, 1933

My dear friends:

I have read your letter which you sent by Mrs. H. She has asked me to write an answer to you in the place of her daughter, for she is very busy now.

I'm afraid I can't give you good answer with my poor English, but I will try my best to answer your questions.

1. Some girls and boys like school, but some don't. I think it is the same in every country.

2. I don't exactly know what desks you have in America, but we have them in school and at home.

3. We have many movies here, not only Japanese, but German, French, Russian, and of course American.

4. I suppose our candies are very much like yours. Mrs. H. asked me to send you some Japanese candies, so I will send you some.

5. There are lots of games here. We play tennis, basket ball, football, etc. I think shuttlecock and battledore (a kind of girls' sport in winter) is one of the special games in Japan.

6. We are learning mathematics, science, national language, history, music, and art, such as you have in your school, I imagine.

7. We like plays very much. Sometimes we give plays which are usually the dramatization of what we have read in our classroom.

8. Some boys and girls have cats, dogs, and canaries as their pets.

9. Yes, we have churches, but I think they are not so gorgeous as yours.

10. We eat vegetables, meats and other things, but usually we eat them with rice.

11. Some of our houses are made of stone or brick but generally they are made of wood.

12. We do not wear Japanese kimonos in our school.

13. As we haven't holidays like Christmas and Hallowe'en

which you have, we have vacations three times a year, at the end of each term, spring, summer, and winter.

That ends my answers. I can hardly imagine why you have asked such questions of us. I'm so glad if you can understand something more about Japan than before through my letter.

I do hope you all come to Japan and to our school in the near future.

Sincerely yours,

Your friend in Japan.

May, 1933

Dear Mrs. H. and friends:

We received your letter and were very glad to hear from you.

We thank you for answering our questions. We think you write very good English. We also thank you for the candy and the pictures you sent us. We gave some of the candy you sent to us to the children in our Sunday school assembly and they liked it very much.

We have enough candy left over to serve at our closing party for our Japanese friends here in the city.

We made a Japanese garden. We have a mountain in one corner with plants growing and a temple on it. In the corner by the mountain is a small village. In the center there is a stream and in front we have a rice field planted with grass.

We went to Mr. K.'s house and he showed us festival dolls and told us about the Doll Festival.

Last Saturday Mr. and Mrs. K. came to see us and they taught us a Japanese game, Jan-kem-po.

We would like to have you come to see us but it is difficult for you to come so we decided to send you something to tell what we do at the Church of All Nations. The linoleum cuts were made by clubs here. One group was studying about cotton and they show the cotton flower and plant, a woman picking cotton, the mule and cart drawing it to the mill, and someone weaving it into cloth. The other pictures were made by the church group and show a boot-black, a news-boy, a library, and the House of Everlasting Light to which they

hoped people of all religions could come. Our class helped stamp the pictures on the silk.

We are also sending you a copy of our church paper.

Your American friends.

RECORDS OF JAPANESE SCHOOL CHILDREN IN CALIFORNIA[1]

In comparing the grade locations of Japanese children with those of Americans of corresponding ages, it was found that, on the average, the Japanese child is about one-half grade behind his American brother. On the other hand, in Los Angeles and San Francisco there is no Japanese retardation, Japanese children in fact being slightly ahead of Americans of the same age. In a study by Professor Kimball Young, it was found that children of southern European parentage in the schools of San José showed an average retardation of from one and one-half to two grades.

When it is considered that the language handicap is approximately equal as between Japanese and southern European children, it is obvious that the Japanese are doing very well indeed as regards school progress. . . . In the tests measuring achievement in school subjects Japanese children were found to be far behind Americans in reading and language subjects generally. They equalled American children in arithmetic and surpassed them in spelling and handwriting.

Two tests given were designed to measure breadth of information in scientific knowledge on the one hand and knowledge of historical and literary facts on the other. It is of much interest to note that in these tests the Japanese children were only slightly inferior to the American. In fact, the San Francisco Japanese were definitely superior to Americans in knowledge of American history and literature.

[1] Dean Marvin L. Darsie of the Teachers College, University of California, in *The Pacific World,* Vol. I. Quoted by W. C. Smith in "The Second Generation Oriental in America."

A JAPANESE LEGEND OF CREATION

Once upon a time, the legend runs, on the plain of high heaven, dwelt many gods and goddesses. It was such a long time ago that nobody knows where these creatures came from. Probably some sprang from tall, blowing reeds, or broken flowers left to wither; or from rocks broken by earthquakes. Some lived only for themselves and performed no good deeds by which they would be remembered. But there were two, Izanami and Izanagi, who seemed to be of such worth that they were chosen by the other deities of heaven to create a world.

Now there was a bridge floating from the plain of high heaven, and under the bridge the water flowed. Izanagi and Izanami were told to take a magic javelin and to go out onto the bridge and dip it into the water. The javelin that the other gods gave to Izanagi and Izanami was a beautiful jewelled one which flashed with brightness as they proceeded on their way. Standing on the bridge, they dipped the javelin into the water, and as they pulled it out and lifted it up high, the drops that fell from the javelin formed into land and dropped back into the sea as islands. The first drops, being larger, made the four big islands of Japan; the last drops, being smaller, made the countless small islands of Japan.

As soon as the javelin had stopped dripping, Izanagi and Izanami crossed the bridge and stepped off onto the island that was to be their home.

Here they lived for many years, happy with their children, all the gods and goddesses. But when the deity of Fire was born, Izanami died and departed into hades. Poor Izanagi was so sad he could not be comforted. All his children couldn't make him glad, so he decided he would go to hades to try to find Izanami. But the sights he saw were so unclean that he couldn't stand it, and he rushed away and returned to the upper regions. Then he went to a fresh mountain stream to purify himself. He threw his javelin on the bank, and then his sash and kimono, and stepped into the clear, cool water to

bathe. As he washed his left eye, behold, there came forth a gloriously bright and shining being. Izanagi immediately named her the Sun Goddess and gave her dominion over high heaven. When he washed his right eye another goddess appeared, but not so bright. To her Izanagi gave dominion over night. And when Izanagi bent down and washed his honorable nose, a god appeared who was strong but full of mischief. To him he gave dominion over the sea.

One day the mischievous brother god went to visit his sister the Sun Goddess, who ruled in the plain of high heaven. While there he became angry with her and broke down the little mud walls between the patches of rice, and let water flood all over the fields and spoil the rice. And yet another day as the Sun Goddess sat spinning with her maidens in a cave, he took the dried hide of a horse to the door of the cave and threw it over her. The Sun Goddess was so angry that she closed the door of the cave in which was the weaving hall, and the whole plain of heaven was darkened, and all the sunshine of the world was shut up in the cave.

Finally, all the gods and goddesses got together to propose a plan for inducing the Sun Goddess to appear. They gathered all the cocks and made them crow; they wrought a metal mirror; they constructed a string of beautiful jewels; they caused the rituals to be recited and a dance to be danced; and all the assembled deities laughed aloud. The Sun Goddess, hearing these sounds of merrymaking, was amazed, and she opened the door of the cave to ask the meaning of it all. They told her it was because they found another goddess more beautiful than she to rule over them. At the same time they held before her face the mirror which they had made. Surprised, she stepped out, and they fastened the door behind her. So once again there was sunshine.

Then the mischievous brother of the Sun Goddess who had caused all of the trouble was expelled from high heaven to earth. There he had combat with the eight-forked serpent,

which he killed, taking from its tail the herb-quelling great sword which he found within.

On the earth there was strife, and the gods and goddesses of high heaven consulted together as to how they could find out the condition of affairs. Several envoys were sent out, and at last two succeeded in pacifying the land. Finally they returned to high heaven and reported that peace was established on the earth. Then it was that the Sun Goddess sent her grandson to the earth to dwell on it and rule over it.

As he left the plain of high heaven, he was given the string of jewels and the mirror by which his grandmother, the Sun Goddess, had been tempted from the cave, and also the herb-quelling great sword which his uncle, the god of the sea, had taken from the tail of the serpent. As the grandson of the Sun Goddess took leave of the plain of high heaven, he pushed aside the heavenly spreading clouds, and descended to a mountain peak, which is still pointed out today in the present island of Kyushu. Finding it a good country, he built for himself a palace, and dwelt there, and became the first Emperor of Japan.

And this is why the Japanese think of their Emperor as a divine being descended from the Sun Goddess. For this reason they worship him as a god.

GOING TO AMERICAN SCHOOL[1]

The next adventure [of the Japanese children who had just come to America] was going to school. With Gertrude Kioto the three Miyata children started out on a bright October morning. . . .

And that dreadful first day! Jiro and Haruko were put down in the First Grade. Even there they had to sit like sticks until someone told them what to do. Fortunately there were other Japanese children in the room. The teacher, Miss Davis,

[1] From *Rainbow Bridge,* by Florence Crannell Means. Friendship Press, New York.

placed Jiro in front of a little Japanese boy and Haruko across from a little Japanese girl, who explained things to them in Japanese. . . .

Jiro and Haruko tried to forget all the unpleasant things that happened at school, so they told few of their troubles to their father and mother.

There came a day when Haruko's heart was too full to be held in any longer. It happened this way:

Miss Davis held up one of the word cards and pointed at Haruko. Haruko was to read the word. It was a little one which the teacher had held up repeatedly, but it didn't look like anything to Haruko. The letters hadn't a sort of picture in them, like Japanese characters, and they walked from left to right instead of standing in a column from top to bottom. Haruko stared at the card as if she didn't see it.

Miss Davis pointed at Jiro. Jiro had no better luck. Miss Davis pointed at a boy named Pat.

"Girl!" Pat said scornfully.

Miss Davis put that word card behind the others and showed a new one. Again she pointed at Haruko. Haruko ached as though she were tied in a hard knot, with wishing she could tell; but she couldn't, so she just sat. Miss Davis pointed at Jiro. Jiro just sat. Miss Davis pointed at a little Negro girl.

"Dog!" Jennie said timidly.

As they marched out for recess Miss Davis was speaking crossly to another teacher, her eyes on Jiro and Haruko.

"What was she saying about us?" Jiro asked Japanese Jimmie.

Jimmie hung his head.

"You tell me!" Jiro ordered fiercely in Japanese.

"She said—she said she didn't believe you'd ever learn to read.—But she hasn't been here long," Jimmie went on eagerly. "She's a new teacher."

She didn't believe they would ever learn? Haruko kept turning the thought over in her mind. Why, Jiro could make better characters than any other boy at home, and got better history grades; and was captain of the color guard, and the best

pitcher in baseball! And she, Haruko, drew the best and read the best in her class in Japan!

"Honorable Father," Haruko asked that night, "must we stay here? American schools are horrible." And she unburdened to him the happenings of the day.

"I can't see any pictures in the words, and the teacher thinks we shall never learn," she concluded.

"But to go to school in a foreign country is very hard," said Father comfortingly. "Soon the strange words will begin to make pictures for you. And a new teacher—um. A new teacher has so much to learn, just as you have, that she does not always understand." Father's sympathy made Jiro and Haruko feel better about going to school.

JAPANESE LANGUAGE SCHOOL[1]

"Wouldn't you like to visit our language school tomorrow, Haruko?" Gertrude asked. "There it's all Japanese."

Yes, Haruko would . . . for in spite of herself she was homesick for sight and sound of a Japanese school. Across the crowded street she and Jiro and Saburo went with Gertrude Kioto, up a long closed staircase, along a dark hall lined with shut doors, and into a big cold room.

Haruko looked about it in surprise. It was like neither their American school nor their school in Japan.

If there was any fire in the stove it was too feeble to warm the chill air. The two young Japanese men teachers had kept on their overcoats and turned their collars up around their ears. All the children wore coats. The cold seemed natural. Jiro and Haruko had been used to unheated houses, and Japanese schools do not feel like summertime in winter, as American schools do. The pupils would not have been allowed to keep on their coats in Japan, no matter how cold the room might have been. The Japanese think it right for them to learn, while they are still young, to bear discomfort cheerfully.

[1] From *Rainbow Bridge,* by Florence Crannell Means. Friendship Press, New York.

There were old-fashioned double seats and desks. On the wall hung pictures of the Emperor, the Empress, a Japanese general, George Washington, and Abraham Lincoln. These were the room's only ornaments. Haruko and Jiro were embarrassed by those pictures of the Emperor and Empress. In Japan it is not customary to leave them uncovered. When you are even in their pictured presence you must bow. So in Japan they are kept curtained or hidden in honorable alcoves for every day, otherwise there wouldn't be time for anything but bowing!

The children all had reading books familiar to Haruko and Jiro; books with leaves as thin as tissue. One child after another stood and read, shooting off each word like a torpedo. Both teachers chalked characters on the blackboard and the children copied them, using ordinary American tablets, only they turned them sidewise so that the ruled lines stood on end, and they could make their columns between the ruled lines.

Strange as it was, and cold and gray, Haruko's heart swelled as she sat watching and listening. It was good to listen to them talk in her own sensible language, instead of having to strain every nerve to understand.

THE POSTER CONTEST

Though their own school was growing steadily pleasanter for them, now that they were wholly in the Fifth Grade with the teacher and friends they liked best, there were still hard places. Hardest of all was twisting their Japanese tongues round English sounds. Even when their pronunciation sounded right to them, the class often laughed, though in a friendly way.

"Work while you work, play while you play," said the poem in the reader. Jiro screwed up his face, stared at it with all his might, and said it, he thought, perfectly.

"Wor-ru-ku whir-ru you wor-ru-ku, purray whir-ru you purray!"

"Tzzzzz— Klllllll!" Ruby Wong did her best to ward off her famous giggle. Gladys laughed aloud. Jiro, his face hot, looked inquiringly at Miss Arnold.

"Just a little more practice on the l's and r's, Jiro. You're doing well," she encouraged. . . .

"Just remember," Miss Arnold said [to the class], "that it is not baby work to learn to speak a new language."

Though reading was a time of anguish for brother and sister, and language study almost as bad, other things were pleasant. Haruko, for instance, had spent many happy hours making a poster for Music Week. There was a statewide contest for school children, with a five dollar goldpiece as first prize in each division. Haruko's poster pictured a Japanese girl playing the *koto,* a stringed musical instrument. She did her very best work on it. . . .

Though the poster contest was a small part of the excitement, it loomed big to Haruko. Her drawing had been exhibited in her own school and sent with others to the contest. Early in May the winners would be announced. . . .

[Then one day in May, Miss Arnold gave the children a piece of news.] "Our room," she said, "has received a great honor in the poster contest." She looked at them, her lips smilingly curved. "The higher elementary prize—you understand: for the whole state of Col-o-ra-do"—she pulled the syllables apart —"the *first prize* goes to a pupil in our room! We are proud and happy," Miss Arnold's eyes rested on Haruko, "to announce that the prize winner is our own Haruko Miyata!"

How the children clapped! How the boys stamped! Haruko sat gazing at her clasped hands while warm waves of happiness went splashing up her backbone.

It wasn't just the five dollar goldpiece, either; nor the thought that she might be a real artist some day; nor even Miss Arnold's pleasure; nor the clapping and stamping. It was also "our own Haruko Miyata."

THE EXCLUSION ACT[1]

The Japanese Exclusion Act, by which all Japanese except certain professional and student classes are excluded from admission to the United States, was passed by the Senate and House as part of a comprehensive immigration bill on May 15, 1924. It was signed by President Coolidge on May 26, with the notation that the President frankly deplored the Act and would have vetoed it had it stood alone.

In passing the bill Congress abrogated a seventeen-year-old "Gentlemen's Agreement" negotiated with Japan by President Theodore Roosevelt, by which the Japanese government agreed to prevent its nationals from going to the United States to settle. The Japanese contended that such abrogation reflected on their national honor, inasmuch as Japan had been faithfully keeping its pledge. There were bitter outbursts in Tokyo, causing strained relations for some months.

Since that time American ambassadors to Japan have repeatedly assured that country that the Exclusion Act did not represent the will of a substantial group in America, and Japanese foreign ministers in turn have consistently announced a desire to modify its stringent provisions—not so much with a view of permitting emigrations to America but to erase the "stain on Japan's national honor."

[1] From the *World-Telegram* (New York City), July 7, 1933.

UNIT IV

HOW THE JAPANESE EARN THEIR LIVING

INCREASINGLY teachers in day schools and church schools are finding out the extent to which children understand the problems of earning a living. Children feel it keenly when their father's wages are reduced, and they experience at first hand the effect on the family menu, wardrobe, and housing. It will therefore be easy for a leader to help them to discover some of the problems which Japanese face in earning a living.

SUGGESTED ACTIVITIES

Making a Real Garden.—Since so much of Japanese life centers around agriculture and gardening, here is an excellent place for the rural leader to begin. Although country children already are familiar in general with agriculture as an occupation, this unit of work will have much more meaning for them if they undertake to cultivate a small plot of ground.

For groups having almost no first-hand knowledge of gardens, interest may be aroused through the display of a Japanese dish garden and pictures of Japanese gardens to be found in the Picture Sheet entitled, "Orientals in the United States," in the book, *The Japanese Floral Calendar,* in fact in almost any magazine or illustrated book on Japan. Or, a general discussion may be started by such questions as these: Did you ever have a garden? What did you raise in it? Why did you plant it in the first place? Are there other reasons for having a garden? If you could have the

kind of garden you wanted, what kind would it be? Why?

Many groups will be able to obtain space for a garden, but the success of the activity depends upon other factors: (1) the season of the year must be such that what is planted (either flowers or vegetables) will grow before the children lose interest, and (2) the children must be sure to carry the enterprise through, once it is undertaken. A group that cannot find space for a real garden may be able to beautify the church grounds by planting shrubs and flowers.

Many chances for worth-while discussion will arise during this activity. For example, the children have to consider the cost of seeds and supplies. They may thus become interested in the cost of raising flowers and vegetables, and whether gardeners can earn enough to maintain a decent scale of living. The children might interview a near-by nurseryman or truck gardener. He can tell them what his seeds and implements cost, and point out his particular difficulties, for example, the hazards of weather, the danger of pests, and the uncertainty of marketing what he grows.

Considering all these difficulties, why has the Japanese gardener been so successful both in Japan and in this country? The leader will help the children to understand the situation of the Japanese-American gardener. First, he has a peculiar skill in gardening, due to his racial inheritance, and, second, he can live on less money than an American gardener. On the other hand, he cannot own land unless he is American born. Why?

Making a Miniature Garden.—The leader may supply such facts as the following:

The garden in a dish small enough to be taken into the house was undoubtedly first suggested to the Japanese because the area of their country is limited and they have to make all

their gardens on a small scale. Japan is so mountainous that only fifteen per cent of the soil can be cultivated; hence the Japanese have had to learn intensive cultivation, and have consequently become exceptionally skillful in developing poor soil and utilizing all possible space. When they go into gardening as a profession in this country, they succeed better than Americans.

The leader should become thoroughly acquainted with the subject of miniature gardens before meeting her group. (See page 112; also, if possible, the article entitled "Landscapes on Trays," in *Japan Today and Tomorrow* for 1932-33.)

Studying Silk.—An interesting way of introducing children to the problems of the Japanese silk industry would be to suggest the making of a *furoshiki,* which is a large square of silk or cotton used by the Japanese for carrying every kind of package from school books to department store purchases. It is usually beautified by tie-dyeing or block printing.

If there is time for six or eight sessions in this unit, the process of making silk may be investigated—from the raising of the silkworms through the manufacture of the silk itself. The group may consult school readers, encyclopedias, the booklets "Silk" and "A Short Story of Raw Silk" (see page 145). Though the process itself will be of great interest to the children, the leader should emphasize: first, the problems of the workers; and second, how the industry affects the relationship between Japan and other nations.

With less time, the study may be confined to the lives of the people who work in silk factories. Silk workers in the United States are better paid and have shorter working hours than in Japan, but even here their wages are frightfully inadequate. There is much room for improvement in both countries.

Making a Model of a Japanese Fishing Village.—This activity provides a good way for children to learn something about a large group of Japanese workers, and materials for it can usually be secured for the asking. In preparation for it the leader should read "A Fishing Village" and "Making a Japanese Fishing Village" (page 116) and the *National Geographic* for March, 1933. The line cut on page 140 shows in general the construction of the houses. The buildings in a typical fishing village might include a Buddhist temple, an eating house, a clog shop, a bath house, the house of the headman of the village, and a cluster of homes of the fishing folk. In addition there might be a fire bell at the top of a ladder, a *torii,* a bridge, and numerous fishing boats. A backdrop showing a Japanese scene might be painted on brown paper and hung up behind the table on which the village is set up. A typical Japanese scene would probably include Fujiyama.

As the work goes on, such questions as these may be discussed: What do you think of fishing as a means of earning a living? What are the advantages and disadvantages? Under what conditions do Japanese fishermen live? Why do you think the coming of missionaries into a fishing village would make any difference in the lives of the fishermen?

Engaging in Worship.—The purpose of the services of worship in this particular unit is to help boys and girls to come to an understanding and appreciation of some of the problems which Japanese workers face in making a living.

Engaging in Service Enterprises.—The service enterprises for this unit will naturally depend upon the activities in which the group have engaged, but the following list may prove suggestive:

(1) If a dish garden is made, it may be placed on display in the church and later given to an invalid. If a real garden

is made, flowers might be shown in church and then taken to a shut-in, and vegetables given to someone who has real need of them.

(2) If the children decide to keep the miniature garden in their meeting room for a while, they may want to beautify the room by doing the necessary cleaning and decorating to make a suitable setting for such a lovely object. Following their study of Japanese gardens, the children may obtain permission to improve the church grounds by planting shrubs and flowers.

(3) The children will be interested in having a share in the Christian work which missionaries and Japanese men and women are carrying on. They should write to their denominational mission boards to find out about the work in Japan, and how their gifts of money will help.

All over Japan are Christian leaders, both men and women, working for social justice, better wages, better living conditions, improved health conditions, temperance, improvement in the status of women, and Christian education. In the cities, work is being carried on in churches, social centers, and hospitals. Of the types of work carried on outside the cities among the farmers and fishermen, the Rural Gospel Schools, started by two Japanese, Mr. Motojiro Sugiyama and Dr. Toyohiko Kagawa in 1926, are outstanding.

Among the Japanese leaders in other forms of Christian work are: Mr. Daikichiro Tagawa, President of Meiji Gakuin; Mr. Hampei Nagao, leader in the Temperance Movement and in the Y.M.C.A.; Miss Michi Kawai, principal of a girls' high school; Mrs. Ochimi Kubushiro, President of the W.C.T.U.; Dr. Sadakata, child specialist; and many others.

Detailed information concerning Christian leaders in Japan will be found on page 121 of this book, in *Japanese Women Speak,* by Michi Kawai and Ochimi Kubushiro, and *Suzuki Looks at Japan,* by Willis Lamott.

(4) In the United States Christian missions are doing many things for the Japanese. As part of this work they have provided kindergartens and playgrounds for Japanese children. Information about such centers, with mention of gifts that would be appreciated, may be secured through your home mission board.

Some missions have thought it more neighborly to invite the Japanese to attend American churches rather than provide separate centers for them. The children may write to their home mission board and ask what its policy is and why. What work is being done among the older people who do not understand English? Some of the problems of young people are told in *When the East Is in the West,* by Maude W. Madden, and in *Out of the Far East,* by Allan A. Hunter.

FURTHER ACTIVITIES (described in other units, but suitable also for this unit)

Reading and Listening to Stories.—The following story material would be especially valuable: "Kiku Plans a Garden" and "Kiku's Gardens Grow," from *Oriental Neighbors in the United States;* "The Ricksha Man," "Little Think Nothing," "The Old Plum Tree," and "One Night," from *Friends in Nippon;* "Kido's Kite," and "Yama," from *Wheat Magic,* by Keiffer, Dexter, and Bro; the following from *Burton Holmes Travel Stories—Japan:* "Jinrikishas," p. 33; "From Cocoon to Kimono," p. 95; "Growing Rice," p. 59; "Older Sisters," p. 269; "Writing with a Brush," p. 309; "Treasures of the Sea," p. 329; "Tiny Gardens," p. 361; "Skillful Brown Fingers," p. 362; "Osaka, the Industrial City," p. 264; also, in *The Orient Steps Out,* by Mary Jenness, the chapter, "Twice a Samurai," which is an account of how Toyohiko Kagawa learned to write in an old-style Japanese school.

SUGGESTED PLANS FOR MEETINGS

FIRST MEETING

BEGINNING THE SESSION

As the children arrive they may play the Japanese game Jan-kem-po (page 132), and follow this with the game called Trades. One way of playing this is as follows: The children divide in two teams. One side retires to a corner, selects an American trade, or way of earning a living, and comes back and shows it in pantomime. If the other side can guess the occupation promptly, they have the right to choose one member from those doing the pantomime. The game goes on until all the players have been captured from one side.

After the game the children might sit down in an informal group and the leader might proceed with such questions as these: How does your family earn its living? How would you like to earn your own living? Why is it that you don't all wish to do the same things? How do the Japanese earn their living? Do you remember reading or hearing anything about Japanese occupations?

At this point the leader may ask the children to spend fifteen or twenty minutes looking for further information in the books and pictures on hand. To save time, she should have previously marked the books with slips of paper.

ASSEMBLY

Discussion. The various ways in which the Japanese earn a living, as discovered by the children, may be listed on the blackboard somewhat as follows:

How the Japanese Earn a Living

Some are farmers who grow
Rice
Silk
Tea

Some are fishermen
Some paint pictures
Some make pottery
Some work in offices
Some work in factories

The list will probably be much longer than this one. The leader should write down all suggestions, and then ask the children to go over the list and pick out the major occupations. Then she raises the further question: Do these occupations suggest activities that we might carry on? The group may find that the following are possible with their equipment: making a real or miniature garden, studying silk, constructing a fishing village. If the group is small, at this point they should choose one activity and make definite plans for carrying it out. If the group is large, it is likely that some of the children will wish to make a garden, others will prefer to study silk culture and make a *furoshiki,* and others will wish to do other things. However, the leader should keep them together long enough for them to discuss what each group in turn is going to do. In this way, all the children may make suggestions. Taking up one subject after another, they must first decide what there is to be done, how long it will probably take, what materials will be needed, which of these are at hand, and which must be secured and from where.

The leader should realize that while she would undoubtedly save time by having most of the necessary materials on hand, there is value to the children in writing letters or taking trips to secure them.

Groups which are used to working together may possibly finish this preliminary discussion and start work on their separate tasks. If the leader thinks this is likely to happen, she will do well to have an assistant with her.

Closing Period. For the closing part of the period, the children may gather round the piano and sing favorite hymns.

Following this, the leader may say:

As we begin the study of how the Japanese earn their living, we will be thinking about our relationship with workers whom we know in our own country.

RESPONSIVE SERVICE. This will be more effective if the children's response is sung. A suitable tune may be found in the hymnal or contributed by a musical friend.

Leader: Our Father, we pray for the people in our homes who serve and help us; that we may always be courteous and thankful to them,

Children: *Hear our prayer, and bless them, Lord.*

For men and women who work at hard and dangerous tasks, so that we may have the warmth, clothes, food and other things we need; for miners, sailors, railwaymen, and those who work in factories,

Hear our prayer, and bless them, Lord.

For doctors and nurses, and all who bring healing and relieve pain,

Hear our prayer, and bless them, Lord.

For those who govern us and make our laws so that we may live in safety,

Hear our prayer, and bless them, Lord.

Help us in our smallest tasks, to do them well, so that when we take our place among the workers of the world we may honor thee by good and honest work. Amen.[1]

SECOND MEETING

BEGINNING THE SESSION

On their arrival the children will go immediately to the activity which they chose to work on at the previous session.

[1] *Prayers for Junior Worship.* Godfrey S. Pain, ed. A. J. G. Seaton, Ludgate Circus House, London. By permission.

AT WORK IN SMALL GROUPS

Making a Real Garden. The group which decided to make a real garden has certain definite problems to consider. First, will they raise flowers or vegetables? If they decide on flowers, which kinds grow most quickly? The leader may suggest that petunias, nasturtiums and calendulas grow rapidly with a minimum of tending and that pansies and other quickly flowering plants may be bought and set out. Probably most of this meeting will be taken up with planning and getting started on the actual work of laying out the beds and preparing the soil. The leader should glance ahead to Session III for material to help her guide discussion.

Making a Miniature Garden. The group may decide which materials each member shall contribute. Plans should be made for buying or making the foundation, and for securing dirt, grass, and the various small objects to be included in the garden—a bridge, a stone lantern, a stork, a toy mountain. If the group have decided to buy these items, a trip to a florist's or a five-and-ten-cent store may be made today. If they prefer to make these objects in clay or wood, the tray or dish should be at least 16 x 24 inches, so that the objects need not be too small to be in the proper proportion. In either case, a trip to the woods might be taken, now or later, to secure moss, ground pine for trees, partridge berries, Indian pipe, and interesting bits of bark and stone. If because of lack of time the leader has brought such objects she will set the children to examining pictures and reading the materials referred to on page 95 in order to decide on their arrangement. As the children work, the leader may raise the question, if it has not been raised before, "Why do Japanese make miniature gardens?"

Studying Silk. To start the making of a *furoshiki* and

thus introduce the problems of Japanese workers in silk, the leader may bring samples of silk. Any drygoods store should be willing to lend several samples for a class session. The group will enjoy discussing these materials and selecting suitable (white or off-white) inexpensive pieces to be bought and dyed. *Furoshiki* are of various sizes, but the best results for the group may be obtained by using pieces of cloth from three-quarters of a yard to a yard square. At this session, the squares may be cut, designs may be selected for tie-dyeing, the process may be looked up and the children may sew or tie the silk preparatory to dyeing it. During all this time, informal reports may be made by children who have been reading up on the silk industry in Japan. Some plans should be made for keeping the squares safe and clean between sessions.

Making a Model of a Japanese Fishing Village. Before beginning actual work on the models for the fishing village, the children will find it necessary to do some research. For example, the materials on pages 116-120 of this book should be carefully read and examined. Any pictures at hand should also be carefully studied. After some research the children will decide on the number and type of buildings to be included, and on the approximate size of the whole village, so that buildings, people, boats, etc., may be in the correct proportion. If the time is limited, the leader should have the materials on hand. Small cardboard boxes, some straw, and a little bit of brown paper and paint, a few shovelfuls of sand and some rocks, glue and tacks, will be all that is necessary. If there is plenty of time, the group might make a trip to a neighboring store to secure these things. If it has been decided to paint an outdoor scene which could be used as the backdrop for the village, at this particular session it may be planned and sketched in.

ASSEMBLY

Worship. From the following materials the group may arrange their own service of worship.

HYMN. "America the Beautiful"; "Far Round the World" (see page 142); any hymn of brotherhood.

SONG. The Japanese national anthem (see page 143).

STORY. Any of those listed on page 98.

PRAYER. Preceding the prayer, the leader may make a brief summary of the main problems of earning a living which have been discussed in the session. Following this, the group may repeat the responsive prayer used at the previous meeting, or write their own prayer, which would be an expression of what they have felt during the session. In the latter case, their thoughts may be dictated to a leader who will write them on the blackboard and help to arrange them into a unified prayer.

THIRD MEETING

BEGINNING THE SESSION

The children will go immediately into whatever work they began at the previous session. The leader has two things to remember: First, she must watch the time consumed in the various activities, estimate how long it will take to complete them, and plan for as many additional sessions as are needed. Second, since certain problems are likely to come up for discussion as the children work, she should be on the lookout for these, and guide the discussion so as to emphasize points which are really vital.

AT WORK IN SMALL GROUPS

Making a Real Garden. Whatever is done in this session naturally depends on the progress made in the previous session. If the seed has already been selected and the ground prepared, the planting may be done. Also, a plan should be

agreed on for the care of the garden after the course comes to an end.

A discussion will naturally arise as to the right way to prepare the soil, and may lead to appreciation of the skill of Japanese gardeners who handle even poor soil well. How do they learn to do it? They learn patience and persistence in their endless work in the rice fields of Japan, many of which are on terraces on the mountain slopes because of the need to use every available inch of soil. Under the same pressure of desperate need, they learn the value of irrigation and of intensive cultivation. For these reasons they succeed better in this country than many American farmers who have not had to work so hard.

If anything goes wrong in the making of the garden, the group may discuss the reason. Was failure due to lack of cooperation? Or was it a problem such as a real farmer or gardener might meet? For example, what about the insect pests which make agriculture so uncertain as a business? Even the United States government is not always successful in guarding against these pests. For example, before the present government regulations were enforced, the Japanese beetle was accidentally brought into the country in the larva stage on the roots of Japanese azaleas and iris.

Making a Miniature Garden. If the last session was spent in assembling materials and working out the plan for the garden, this session may be spent in making it.

If the small objects purchased for the garden are labelled "Made in Japan," that phrase is a direct key to any number of interesting problems for discussion. The following questions will bring out important points: Why are toys "Made in Japan" made so cheaply? [A good story to tell at this point is "Yama," in *Wheat Magic,* the story of a ten-year-old child worker in a Japanese doll factory.]

What must be the wages of those who make cheap toys? What kind of food must they eat? What kind of houses must they live in? How many hours a day must they work so as to earn enough for the necessities of life?

What happens when one country can make and sell things more cheaply than another country?

What happens when one national group can live more cheaply than another group living near them (for example, the Japanese in California)? A discussion of toys thus leads into the reasons for the Exclusion Act of 1924.

Plans should be made for caring for the miniature garden between sessions.

Studying Silk. If the group or individuals are making *furoshiki,* the next step is the tie-dyeing. The actual dyeing must be finished at one session; if there is to be only one more session after this, the leader should have the dye mixed and ready for use. In that case the children will begin the dyeing immediately on their arrival and before they leave should make plans for drying the squares and keeping them safe between sessions. If there is to be an extra session, they may devote most of this session to mixing the dyes. The work on the *furoshiki* should lead to a study of the silk industry. Such questions as these will start discussion: How much silk does the United States import from Japan? What are the conditions under which most silk in Japan is made (see page 115)? What wages are paid Japanese silk workers? How do these wages compare with wages in our country? What effect has the manufacture of rayon had on the manufacture of Japanese silk? How do Japanese silk workers live? Can we do anything to improve their living conditions? Can we do anything to improve working conditions in silk factories in this country? [The group may here list: buying dresses carrying the NRA or a union label; avoiding bargains so low priced

that the workers must have been paid starvation wages; reporting violations of the labor laws, etc.]

Making a Fishing Village. Since the construction of models for the village takes a great deal of time, the children will undoubtedly be continuing with their construction at this session. They may profitably read again the description of the fishing village and the diary account given in this book, and plan the layout of the village (that is, the contour of the coastline, the location of the main street, rice fields, if they are to be included, and any other physical features) so that as the buildings are completed they may be placed in their proper location. Completing the village in this way gives the children a sense of achievement and stimulates them to think of additional points at which the construction might be improved. During this particular meeting as the children are working, the leader might discuss with them quite at length the hazards of earning a living by fishing. Some such questions as the following might be used: Have you any idea how many fishermen there are in Japan? Why are so many people fishermen? Why is fish one of the staple articles in the Japanese diet? What makes a fisherman's life hard? Under what conditions do these fisher folk live? Has anything been done to change their living conditions? Can we do anything to help? The pamphlet entitled, "Salting the Earth," will aid in answering these questions.

The group making the fishing village may arrange a service of worship for the entire group, using the following scripture and hymn materials which relate to Jesus and his followers, who were farmer-fisher folk.

Scripture: *Mark* 1:16-21; 4:1-9; *Luke* 5:1-11; *John* 21: 1-14. Hymns: "Jesus Calls Us O'er the Tumult," stanza beginning "As of old Saint Andrew heard it"; "Dear Lord

and Father of Mankind," stanza beginning "In simple trust like theirs who heard." Picture: "Christ and the Fishermen," by Zimmermann.

ASSEMBLY

Worship

INTRODUCTION BY THE LEADER.

Japanese workers in the United States and in Japan work long and hard to provide us with many of the luxuries and necessities of life. Let us think of these workers as we worship together.

RESPONSIVE SERVICE.

Leader: Let us remember the workers of the big world; for all who toil to give us our daily bread; for the laborer in the field and the farmer in the mart,

Children: *Hear our prayer, and bless them, Lord.*

For our brothers in the plantation, rice field and sugar swamp, toiling in the burning sun,

Hear our prayer, and bless them, Lord.

For those who bring our food across the seas; for the helmsman at the wheel, the sailor on the deck, and the stokers in the hold,

Hear our prayer, and bless them, Lord.

For all workers who unload our ships, who labor through the night, who feed the roaring furnace or drive the rushing crane,

Hear our prayer, and bless them, Lord.[1]

PRAYER (written by the children). A group which is not used to formal prayers, such as the one just given, may prefer to write their own prayer for Japanese workers. The group should decide, after discussion, what points are to be included and list them on the blackboard. Such questions

[1] *Prayers for Junior Worship*, Godfrey S. Pain, ed. A. J. G. Seaton, Ludgate Circus House, London. By permission.

as the following may be raised by the leader in order to give real point to the prayer: What else can the group do besides pray for these boys and girls and men and women who work so hard? What is the connection between cheap goods and the hard, unhappy lives of the workers? Can we tolerate factory conditions which mean the stunting of the workers' lives? If we do, what is the use of praying that God will cause some miracle by blessing such workers? Does all the responsibility belong to God? Can we reach any decision about our own responsibility?

Such a prayer, assembled as the children's own petition after the discussion, may be used in this session and in the next to create a real understanding of and sympathy for Japanese workers.

The prayer should be copied from the blackboard if it is to be included in the Memory Book or used again in the closing session.

SCRIPTURE.

There was not a needy person among them, for those who owned land or houses would sell them, and bring the proceeds of the sale, laying the money before the feet of the apostles; it is then distributed before each individual's need [*Acts* 4:34-35, Moffatt's translation].

But whoever possesses this world's goods, and notices his brother in need, and shuts his hand against him, how can love to God remain in him? My dear children, let us put our love not into words or into talk but into deeds, and make it real [I *John* 3:17-18, Moffatt's translation].

POEM.

My Master was a worker,
With daily work to do,
And he who would be like him,
Must be a worker too.

Then welcome honest labor
And honest labor's fare,
For where there is a worker,
The Master's man is there.[1]

HYMN. "O Master, Let Me Walk with Thee."

BACKGROUND MATERIAL

JAPANESE GARDENERS IN THE UNITED STATES[2]

The art of cultivating flowers and ornamental trees has been known among Japanese for centuries. In California this industry was started some forty years ago by a few Japanese who had had no experience in their native land, but today it is one of the very important Japanese enterprises. One of the two pioneers recently returned to Japan on account of old age, but the other is still in business, now assisted by his native son scientifically trained. One came to California in 1882, a poor but ambitious student. In 1885 he left for Japan, where he was married, but returned to this country the following year with his bride, bringing with him some seeds of large Japanese chrysanthemums. He planted these seeds in the backyard of a family in Oakland where he was employed as a domestic; this first experiment proved successful. He learned what he could from American nurserymen, and then entered the business of raising flowers. This man was more a poet than a business man, yet because his chrysanthemums and later his carnations attracted the attention of the public he was able to make a living as a flower-grower. The second of the pioneers was a business-like farmer who, in conjunction with his brothers, attained an important position in this industry. He is today one of the largest Japanese flower-growers, and one of the leading nurserymen in California. His nursery in Oakland is well

[1] From *Social Hymns.* By permission of A. S. Barnes and Co., New York.

[2] From *Japanese in the United States,* by Yamato Ichihashi. Stanford University Press, Stanford University, Cal. By permission.

known. Such was the romantic beginning of Japanese floriculture in the state.

By 1906 there were some fifteen Japanese nurseries, mostly located in the Oakland district; these were engaged in the growing of roses, carnations, and chrysanthemums, and like other flower-growers they had for their market the city of San Francisco. . . . At this time the Chinese and the Italians dominated flower-growing, but today the Japanese occupy a very important place in it.

According to the latest information from the Japanese organization, the California Flower Market, there are some one hundred Japanese flower-growers in the districts mentioned, and there also are some one hundred thirty more about the city of Los Angeles in southern California. Many of the latter cultivate plants and shrubs in addition to flowers. It is difficult to determine the relative position of the Japanese growers in this industry, but a recent publication states that the one hundred Japanese in northern California controlled in 1928, for instance, 80 per cent of the carnations, 70 per cent of the chrysanthemums, and 60 per cent of the roses grown in the district. Furthermore, the value of the Japanese products, according to the same publication, was approximately $2,000,000. We cannot accept this last figure at its face value, but if so accepted it would give each of the growers an average gross income of $20,000. We know that prices of these perishable goods are notoriously variable, and unless we have a series of values for at least several years, a fair general estimate of this kind cannot be attempted.

THE JAPANESE GARDEN[1]

The secret of Japanese gardening is that they do not attempt too much. . . . In the midst of so much that is evanescent they see the necessity of providing enduring points of interest in the way of little ponds and bridges, odd-shaped stone lanterns and inscribed rocks, summer houses and rustic fences,

[1] From *Japanese Homes,* by Edward S. Morse. Out of print.

quaint paths of stone and pebble, and always a number of evergreen trees and shrubs.

MATERIALS FOR A MINIATURE GARDEN

These are some of the things you need to make a Japanese dish garden:

A Dish or Bowl. Perhaps you can find a pottery, bronze, or glass baking dish. Even a pie tin can be used. Paint this thistle green or black, or any bright color if you prefer.

Rocks and Soil. Use soil from the garden or field mixed with sand and bulb fibre secured from a florist; stones, bits of coke, in natural color or tinted with oil paint, clinkers from the furnace or stones from the yards. The bed of a stream may be represented by small pebbles.

Ornaments and Figures. Five-and-ten-cent stores sell small figures, such as houses, bridges, stone lanterns, pagodas, storks, fishermen, girls with parasols, temples, birds, frogs, etc. These figures may also be made of sponge rubber or modeling clay.

Plants. Some of the plants that may be found in the neighborhood or at the florist's are holly, fern, ivy, boxwood, cactus, lily of the valley, rock plants, snake's tongue, and wild grasses. Plants may be grown from watercress, carrot, grapefruit seed, flaxseed and grass seed.

RURAL LIFE IN JAPAN[1]

Over one-third of the farms [in Japan] are little more than an acre. Over two-thirds are less than two and one-half acres, and nearly ninety per cent are less than five acres. . . .

Land rents, like land values, are very high. In most sections the rent paid for paddy fields has been from 50 to 55 per cent of the rice. . . . The custom is for the tenant to bear all costs of producing and harvesting the crops. . . . The chief causes for high rents seem to be the survival of the old feudal custom

[1] Laymen's Foreign Missions Inquiry, Fact-Finders' Reports, *Japan,* Vol. VI, Supplementary Series, Part II. Harper and Bros., New York.

of paying the landlord a high proportion of the crops, the increasing demand for rent land by a rapidly increasing rural population, and the low bargaining power of tenants. . . .

Out of this exploited condition of the tenantry has grown the most acute socio-economic problem of Japanese agriculture. Ill will and conflicts between landlords and tenants have rapidly increased during the last decade. The conflicts take the form of disputes between landlords and tenants, tenant strikes (refusal to pay rent), police interference with tenant meetings, and violence between tenants and persons hired by landlords to defend their interests. . . . The chief causes of disputes and conflicts have been: high rents and a demand for their reduction; the attempt of landlords to eject tenants and the tenants' insistence on "the right to cultivate"; attempts of landlords to terminate contracts and tenants' insistence on their continuance; bad crops and the demands of tenants for . . . a better plane of living, and their unionization to fight against landlords. . . .

Crops are produced very largely by hand labor. The fields are spaded, the clods broken up, the seed beds prepared, the crops planted and cultivated, and the crops harvested very largely by hand tools. There seems to be little or no tendency toward the use of more animal power in production. The use of motors for threshing, hulling and grinding is increasing. Producing rice is extremely hard work. One must work over knee-deep in mud from the time the seed bed is prepared till the crop is harvested. During the cultivation and harvesting season, Japanese farmers put in long hours. The women from practically all farm households work in the fields, as well as many children. . . .

A study by the Ministry of Agriculture for the year 1926-1927 shows incomes of different classes of farmers as follows: 121 owner-cultivators, $798; fifty-six owner-tenants, $693; 125 tenant farmers, $493. . . .

A Japanese agricultural economist, Dr. Takaoka, of Hokkaido Imperial University, has compared the expenditures of a group of Japanese farmers with the expenditures of 2,886

farmers of the United States, and finds that expenditures for Japanese farmers were $522, as compared with $1,903 for the farmers of the United States. According to this comparison on a money basis the farmers of the United States spend more than three and one-half times as much as the Japanese farmers. However, it should be noted that a similar amount of money will purchase much more goods and services in Japan than in the United States.

THE SILK INDUSTRY

Raising Silkworms

The Japanese learned the secret of making silk from China, just as they learned many of their arts. But now silk is one of Japan's largest exports. Much of the silk used in America comes from Japan.

The silkworm requires a great deal of care from the very time it is hatched. As soon as the worm emerges from the egg it has to have fresh food dozens of times a day—and in the night too. It will only eat the freshest of young mulberry leaves, and it is very noisy in its eating; one not used to it could not sleep at night near it. This little creature and the plant upon which it must feed thrive in Japan. That is why Japan produces so much silk. The worm eats for about six weeks and then begins to spin a thread around itself. It spins and spins until it is completely covered with the thread. When it finishes spinning, it is killed by baking, and then, to loosen the silk, the cocoon is put in boiling water. The thread is then pulled out, wound on spools, and later woven into silk.

In some sections of the country the mulberry vines are trained up on trellises so that all the leaves grow on top of it and can be easily picked. In the season when the worms are eating it is a common sight in the villages to see boys and girls picking the leaves and carrying them home in large, deep baskets made for just that purpose. And those homes are full of cocoon racks—tiers and tiers, from floor to ceiling, of huge bamboo trays filled with the little live animals, rows and

rows of little white cocoons. In silk country a man who has many daughters is considered very fortunate. Attending to these valuable insects is a very tedious task and requires much patience, and the women folk take full responsibility; so the more women folk a man has, the more silkworms he can raise and therefore the richer he can become.

SILK WORKERS IN JAPAN[1]

In the raw silk industry in Japan, the working day is 11 hours and the ordinary girl may expect to earn in that time about 60 cents. Beginners start as low as 12½ cents a day and the highly skilled operatives may earn $1.30 a day. The average wage per female operative was about 35 cents a day in 1926.

SILK WORKERS IN THE UNITED STATES[2]

One in every eight of the 1,110,209 textile workers (in the United States) is "in silk." . . . Besides these 132,509 who are called silk workers, an uncounted number of the 468,353 workers in cotton manufactures are winding and weaving silk and rayon mixtures. . . .

In Pennsylvania, silk workers are now averaging only $17.48 a week, according to the latest state figures. A 10 per cent pay cut in many Pennsylvania silk mills in 1928 brings down the average. . . .

Prevailing weekly rates (estimated) in Scranton District:

Young workers	$ 5.00
Spinners	12.00
Winders	14.00
Weavers	18.00

Men and women in the silk do not expect more than nine or ten months' work in a year. After autumn and spring rush,

[1] *Japan's Economic Position.* John E. and Dorothy J. Orchard. McGraw-Hill Publishing Co., New York.

[2] *Labor and Silk,* by Grace Hutchins. International Publishers, New York.

mills close down entirely for some weeks or at best lay off a good number of workers.

The average yearly earnings for all silk workers in the United States in 1925 was about $1,077.

INDUSTRIAL LEGISLATION[1]

In 1919 the first session of the International Labor Conference, held in Washington, adopted conventions regarding hours of work, night work, and minimum age. This conference stimulated Japan to amend her Factory Act in 1923. In this new legislation night work from ten at night until five in the morning was prohibited for women, and children under sixteen. It fixed the number of rest days and the duration of rest intervals, restricted the employment of women and children in dangerous and unhealthful processes, and protected women before and after childbirth. A separate act called the Minimum Age of Industrial Workers prohibited employment of children less than fourteen years of age in factories, mines and other industrial undertakings. A recent amendment of Departmental Regulations prohibited women and children under sixteen from underground work, and night work was forbidden to women and children engaged in coal sorting.

The Health Insurance Act afforded treatment and gave benefits to workers in factories and mines at the time of sickness, injury, or childbirth. This insurance is made possible through contributions of employers and employees and a subsidy from the national treasury.

A FISHING VILLAGE

In about an hour one can go from a large modern busy city in Japan to a quiet little fishing village of only a few inhabitants. No station is very near it, and it has only one street. This street leads up from the sea to the mountains at the back. A clean little stream, too small for boats, flows through the middle of the street. Here the village folk gather in the morn-

[1] "Labour Protection Laws in Japan," Bureau of Social Affairs, Tokyo.

ings to wash their rice in fine, clean water, to wash their vegetables and to wash their clothes. In one spot there is a hot spring that gushes out, and this is a fine place to wash dishes and clothes, before it is joined by the cold water from upstream.

There are no concrete buildings, no electric cars, no automobiles. A sleepy oxcart passes through, and the tinkle of a ricksha man's bell warns a group of little kimono-clad children playing hopscotch, with their baby brothers or sisters tied to their backs. You could almost count the houses on the street.

There is a red torii which tells us that in that clump of trees there is a Shinto shrine at which the Sun Goddess and the Emperor are worshiped. There are pine trees, crooked and wind-swept, bent toward the mountain by the stiff wind of the sea. A group of fishermen are sitting on the shore mending their nets. When evening comes they will get into their deep-sided boat and scull out, put out their net, and with all hands together to the tune of a fishing song, pull the boat back to the shore. Time and time again far into the night you can hear the song of the fishermen as they pull in their nets by the light of torches.

The shop there with the lantern and the cloth curtain is an eating place. No foreign food is served there—there is fish and rice and soup and tea. Across the street is a shoeshop, and next to it a cloth shop, its gay display materials flying in the breeze. Not far away is the temple, with clean-swept yard and open doors and the smell of incense stealing out through the village. The head man of the village lives in that house there. He is a Christian, so he opens up his garden and his home on Sunday and a Sunday school meets there. The Christians of the village sit on the floor and hear stories of Jesus.

And there is the fire bell. It hangs at the top of a tall ladder which stands upright in the ground. A hammer hangs beside the bell, and when there's a fire someone runs up the ladder and rings the bell to call the men from the fields who serve as firemen. This is a necessary thing in every village, for all the houses are made of charred clapboards and burn easily, and some of the roofs are of thatch and easily catch little fly-

ing sparks that come from the bath-house chimney near by. Yes, that's the public bath-house, that tile-roofed building with the tall chimney. They burn coal in their bath firebox.

Village folk are poor folk. For the most part they live as they have lived for centuries, tilling their land and fishing in sunshine or in rain, wind or calm. No wonder they are so tanned! For five or six years the children go to a not too distant school across rice paddies, and then they follow in their parents' footsteps and till the land and fish in the sea. Only a few farmers own their own land. The others pay high rent for the use of the land.

MAKING A JAPANESE FISHING VILLAGE

(From a Leader's Diary)

After the children had enjoyed listening to a visitor describe a Japanese fishing village, they thought they would like to make a miniature village. A fairly large table was selected on which to make the village, and a list was made of the things to be included.

It was decided to have only one street. On it would be a Buddhist temple, a torii, and the house of the head man of the village. The group decided to pretend he was a Christian, so that the Christians of the village could use his home for their Sunday school. Thus they drew attention to the three religions, Buddhism, Shinto and Christianity. (See page 54.) They decided to include also (1) a restaurant with cloth strips for a door and a large lantern in front of it; (2) a clog shop; (3) a bath-house with a tile roof and brick chimney; (4) a fire bell on a ladder; (5) a garden; (6) a bridge; (7) rickshas; (8) boats. Some of the things the group later found too difficult to make, but since they wanted to finish the village as originally planned, the leader and helpers gave quite a bit of assistance on the things they couldn't do themselves.

Each individual decided on the particular part of the village he wanted to make, and discussed the materials he would need.

Some of the things needed were (1) cardboard boxes not

larger than 6 x 8 inches, except the one for the temple, which should be slightly larger; (2) straw for thatch roofs; (3) sand and stones for street and seashore; (4) odds and ends of light wood for bridges and boats.

The second day the group met together and each person chose his materials from those brought. Then they divided into sub-groups, some to cut doors and windows in the cardboard boxes, some to make thatched roofs or tile roofs, and others to do other things.

At the next meeting everybody was on hand early to get to work. It was decided to paint a background on wrapping paper for the village. Two of the girls in the group chose to do this.

Several things were finished at the fourth meeting—the bridge and the fire ladder. The houses were still in process of building.

Since many Japanese houses are made of charred clapboards and not painted, it was decided to paste plain paper over the boxes to hide the advertisements, and then to use charcoal to imitate the color of the burned wood. It was explained that charred wood does not weather fast and does not need to be repainted.

All the houses were made to open at one side so that the interiors could be seen. The girls wanted to make something that looked like mats for the floors. Plain light brown paper was cut into rectangles an inch larger than the floor space of each house, then marked in rectangles with broad black lines for the bindings. Then the edges were turned down all around to make each the size of the floor space, and these were placed in the houses.

Two boxes, painted blue on the inside to represent water, were used for the tubs in the public bath-house, the ladies' bath being placed on one side of a partition and the men's on the other. The children were much interested in the Japanese system of bathing.

The group tried to make clay tiles for the houses but the clay was not suitable for the purpose, so they got shingles and

cut them into small rectangles to represent tiles. These they glued to paper strips, and then they glued the strips to the paper roofs. In making the thatch roofs it was necessary to experiment a little first. They finally tied straw into small bunches and fastened them to the roofs with paper clips.

All the parts of the village were being finished at the eighth session. The group moved the seven-foot table up against the background (a very artistic scene of Fujiyama), which had been painted by the girls. One of the boys had made a bridge, so of course they had to have a river in the village. Since it was a fishing village there must be an outlet to the sea. With powder paint they painted the river and the sea. One of the boys brought a bag of sand for the main street and the shore, and some rather large stones to make the characteristic rugged coast line of Japan. The boys painted several rivers before they finally decided on the best way to locate the village. At first they lined the street on both sides with houses. But as one looked toward the background, the inside of only half of the houses could be seen. This they thought was too bad, since some had made actual sliding paper doors. So they finally backed all the houses to the background, made the street to run in front of all the houses and the river to run parallel to the street and empty into the ocean at one end of the table.

Boats were either made of clay and painted or carved of wood. A hair net with small pieces of cork stuck in the mesh represented the fishing net. Paper dolls representing passengers for the boats and rickshas were made at the last minute. A garden had been made in a shallow box beforehand so that it could be put wherever it was needed. Trees were made of colored pieces of sponge, and the screw top of a fruit jar was used for the pond. A stone lantern was made of clay. Miniature Japanese garden objects so common in the country now might have been used, but none could be found at the time.

On the ninth day the village was finished. The group were justly proud of their handiwork. They were busy through that last morning explaining it to friends and parents.

SOME JAPANESE WOMEN

Miss Michi Kawai is one of Japan's most useful women. As a child she studied in a mission school. Once in describing her school days she said, "That little school of mine in the Hokkaido was a *real* school. There the teachers and the children learned their lessons together." She won a scholarship for Bryn Mawr College in America. After graduating from that college she returned to Japan and taught English in a girls' college.

Until recently, Japanese girls and women have stayed in their homes. Miss Kawai has been one of their leaders who has encouraged school girls to attend club meetings at the Y.W.C.A. (of which she was the head), go to camps and travel to other countries. She has urged the women to read magazines and books about how to educate their children. She believes that women should raise money for orphans' homes, schools for the blind, and social centers. She hates everything connected with war. When she sees a story teller with children gathered about him telling stories of battle, of people killed in war, she is very sad.

Miss Kawai is a busy person. Whenever prominent foreign visitors come to Tokyo, they want to meet her and talk with her. This is particularly true of Americans, for Miss Kawai speaks English perfectly. If American or English guests speak at meetings, Miss Kawai is often asked to translate. Then she is busy making speeches at women's societies or church meetings. Rarely does she speak without urging her audience to give up war. She writes for newspapers and magazines both in Japan and America. She is one of the collaborators in a new book called *Japanese Women Speak*.

In 1929, Miss Kawai, believing that the whole task of Christian education in Japan should not be left entirely to missionary organizations, started the Fountain of Blessing School. This school was first located in the heart of Tokyo, but in 1931 it was moved just outside Tokyo to a small farming district. It is a girls' high school. There, girls study the usual subjects.

In addition, they study about the League of Nations, the World Court, the Japanese-Chinese difficulties, the causes of war, and other international questions. All the girls study gardening. A certain amount of time each day is spent out of doors in doing farm work. This school is a community center for the neighborhood. There is a library open to the people who live near by. A night school for adults is held, and seasonal schools where farmers' wives and daughters can come to study when they have time from household and farm duties.

There are many other women in Japan doing interesting things. Mrs. Ochimi Kubushiro has concerned herself with working women. Through her speeches and writings, she makes known her objections to the length of working hours and wages of women factory workers. She, too, hates war, and has even spoken publicly against it when her nation was at war.

Then there is Mrs. Hatsune Hasegawa, the wife of a Japanese pastor. She is a housewife and mother, preacher, teacher, writer, musician, social worker.

Then there is Dr. K. Sadakata, one of five children's specialists in St. Luke's Hospital, Tokyo. Assisting her in the clinic are nurses trained in St. Luke's nursing school. There are visiting nurses who follow the children to their homes and help the mothers carry out the doctor's instructions.

UNIT V

BRINGING THE STUDY TO A CLOSE

How the leader brings the course to a conclusion will depend somewhat on the units that have been used and the time that has been given to the course. In general, however, the concluding unit should do two things: first, it should give both children and leader the opportunity to look back over what they have done and decide what they have enjoyed most, what has been of greatest value, and what they should have done differently; and second, it should give the children the pleasure of sharing their discoveries with others and exhibiting what they have made.

CHECKING UP

How the leader may check up on herself. The following questions may help a leader to appraise her own teaching.

What did I most want to accomplish in this course? Did I accomplish it?

If I were teaching this course again, what would I repeat? What would I omit? What would I do differently?

Did the individual children show signs of development during the course? Did the group as a whole? What skills have been developed? What knowledge gained? Is there any evidence that the children have improved their attitudes—toward each other, toward children in other groups, toward children in other racial groups, especially the Japanese?

Were the children's comments of any value in improving

the course and in suggesting new ways of going forward with the study? Did they reveal attitudes that needed to be changed?

How can I improve my method of keeping records?

How leader and group may evaluate their work. At any convenient time before the close of the course the leader and children should evaluate their work together. One way of doing this would be to repeat the tests given in the early part of the study. Although no great significance can be attached to the results, it would be interesting to note any increase in knowledge or change in attitude.

The leader may use a blackboard to record the children's answers to such questions as the following:

1. What did you enjoy most? Why?
2. What parts did you like least? Why?
3. Did you have a chance to choose what you wanted to do? What else do you wish we had done?
4. How did you like working in committee groups? Could we do it any better next time?
5. What things have we discovered that we would like to tell people about? How shall we do it?

SHARING DISCOVERIES

The answers to question 5 may be developed into plans for a closing session to which parents and friends are invited. A program for this session naturally depends on the units which have been used and the discoveries which the group wish to share. Whatever the program, a period of worship should be included and reports of the service enterprises given. The group may decorate the room appropriately.

The following outline merely indicates those activities in each unit which would be suitable for a closing session. The group should choose what they wish to include. In

case two or more units have been used, care should be taken lest the closing program be too long.

I. Introduction to Japanese Life
 1. An exhibit of
 a. Japanese prints, travel folders, etc.
 b. Articles made in connection with a service enterprise
 c. Curios and other articles collected
 2. A party
 a. Dramatizing a story
 b. Playing Japanese games
 c. Singing Japanese songs, including the national anthem
 d. Telling stories

II. Japanese Home Life
 1. Using a room arranged in Japanese fashion as a setting for
 a. Serving tea in Japanese style
 b. A display of flowers
 c. A dramatization of a day in a Japanese home
 2. Dramatizing a day in a Japanese home in the United States

III. Japanese School Life
 1. Explaining the Picture Map of Japan or the relief map, with reports
 2. Singing the Japanese national anthem and other songs
 3. Informal reading of poetry
 4. Dramatization of school incidents in Japan and in the United States
 5. Explaining the frieze of Japanese scenes
 6. Display of the copies of Japanese writing
 7. Report of correspondence
 8. Display of the memory book

9. Imitation radio broadcast of facts obtained through research, particularly facts about Japanese in the United States

IV. How the Japanese Earn Their Living

1. Reports on sericulture, factory work, fishing and gardening
2. Display of objects made, such as a fishing village, *furoshiki,* and real or miniature gardens
3. Report of the most interesting discussions held during this unit
4. Retelling of favorite stories

ADDITIONAL SOURCE MATERIAL

RECIPES

RICE is the foundation of every meal in Japan. Every family has it three times a day. Meat is not a customary food; a variety of fish and certain kinds of fowl are eaten instead. Fruit and a few sweetmeats are the only desserts. Breakfast consists of rice and a thick soup made from sour bean powder and leeks cut in small pieces. The schoolboy's lunch box would contain rice and perhaps four or five dried or pickled plums. A few sesame seeds might be scattered over the top of the rice. The family at home might have rice, a clear fish soup served with a little of the meat of the fish in each lacquer bowl, and a small dish of some kind of vegetable—beans, or carrots, or spinach, or peas—served either cold or hot, and *daikon,* a white radish, perhaps cut in thin slices and pickled. Five o'clock dinner would not vary much as to the kind of food. There might be two kinds of soup or broiled fish, and if there were very special guests, raw fish would be the crowning glory of the feast.

SUKIYAKI

The Japanese dish most popular among foreigners is *sukiyaki.* This is a kind of stew, served on rice. The rice is boiled just as any rice is boiled, and the stew is cooked in a separate pan. In America use a frying pan. Half of the fun in preparing this dish is to watch it cook; so, if you have a gas plate or electric plate which can be placed on the table, everyone will enjoy the process of watching it being made.

For six people, use three cups of rice, one pound of very tender beef cut in inch lengths as thin as your butcher can slice it; one pint of soy bean sauce, six medium-sized onions sliced very thin, one bunch of small green onions cut in

short lengths, one bunch of spinach, one-half small cabbage, and one small bunch of celery cut in small pieces. (In Japan we would add to this bean curd, mushrooms, bamboo sprouts and dogtooth violet root. These things can be bought in cans from Japanese grocery stores in large cities. See page 149.)

Place the beef and chopped vegetables in a hot, greased frying pan and allow them to sear for a minute or two; then pour in the soy bean sauce, sprinkle with sugar, and allow the mixture to cook until all the vegetables and meat are quite soft. If the sauce is too salty, pour in a small amount of water. (No salt is needed in anything containing soy bean sauce.)

Pour the stew over the rice and serve in small bowls.

Fruit or a tart sherbet makes a delicious dessert for this meal.

MOTHER AND CHILD

A dish that most foreigners like is known as "Mother and Child." Make an egg omelet to which has been added large pieces of chicken and onion, and when done, place on top of a bowl of rice. Over this pour soy bean sauce, and on top of all, a few squares of dried seaweed. If this is served in a covered dish, all the flavor and aroma will permeate the rice.

DRESS

Girls and women in Japan wear three or four kimonos. The top is always the most beautiful. Women usually wear dark, rich colors, but little girls wear gay colors. Flower patterns are very popular. The sleeves on their best kimonos are very long. The style in which an *obi* (sash) is tied depends on the age and social position of the wearer, and also on the occasion. A little girl's obi is stiff and tied in a big butterfly bow at the back. Every girl's kimono has a big tuck about the hips and over the shoulders.

Hakama (pleated skirts) are worn over the kimonos by students and teachers. These are not so popular nowadays. A Japanese man always wears a beautiful silk *hakama* over his kimono. When he goes to any kind of ceremony or function, it

is the custom to wear a fan tucked in his sash, even in winter. Many men in Japan wear Western clothes.

"Wash day" presents a difficult task for the Japanese housewife. Except for very common clothes, all kimonos have to be ripped apart before they can be washed. After they are washed, the pieces are spread smoothly onto a long board by means of a wide brush which has been dipped in starch. When the cloth is dry it is taken off the board, all dried, starched and ironed, like a handkerchief put on a windowpane to dry. After this, the pieces have to be sewed together again. The Japanese don't use sewing machines to sew their kimonos; if they did, it would be a long process, indeed, to rip their clothing apart in preparation for washing.

The easiest way to describe Japanese shoes is to call them sandals. The sole is made of a piece of light wood. Fastened underneath, at front and back, are two wooden cleats. These cleats are usually higher on the woman's shoe than on the man's. A velvet thong is fastened to the sole in caret shape ∧) through drilled holes in the front and sides, and the shoe is held on by slipping the thong between the great and first toe. These shoes are easy to slip on and off; they must be, for when anyone enters the house the shoes are always left at the front door. When one steps out of Japanese shoes at the front door, one usually puts on soft-soled sandals to wear as far as the door of the matted room. These are then slipped off and one walks on the mats in stockinged feet.

Men's shoes are all alike, but women's shoes vary. A man's are never colored, and the thongs are always of a dark color. A girl's shoes can be of any color; they usually match or harmonize with the kimono. Sometimes they are soft-soled. Very little girls sometimes have bells tucked away in a little hollow place in the shoe. In rainy weather the Japanese girl wears shoes with very high cleats, to protect her white mitten-shaped stocking from getting wet, and often in addition she slips a gay painted cap over the toe of her foot and the shoe. This is her overshoe.

When a girl baby is born, very often a shoe-wood tree (*hinoki*) is planted in the yard, and by the time she is married it is big enough to cut down and make several pairs of shoes. Small children wear soft straw sandals without stockings in nice weather. They can run and jump and walk on stilts in them, and yet they never come off. Western children also like to wear them. They have all the fun of going barefoot, yet they do not stub their toes or cut their feet on pieces of glass, or hurt them on the fine gravel of which most Japanese roads are made. When foreigners first try to wear Japanese shoes they get blisters between their toes.

All Japanese nowadays do not wear shoes of this type. School boys usually wear Western shoes. School floors are now made so they do not have to take them off. They still have to take off their shoes at home, however, and as it is a great deal of bother to do that, they wear shoes so large that they can slip them on and off without unlacing them.

A crowd of Japanese walking on paved streets in clogs make a lot of noise. When you first hear this noise you want to shut your ears, but after a while you get so used to it that you never hear it.

TO MAKE LINOLEUM BLOCK PRINTS[1]

MATERIAL

1. Heavy (battleship) linoleum. It should be a solid color, and without the coarse grain that catches the tool and produces uneven cutting. Green, tan, and gray are good colors, because penciled lines will show on any of them. Darker colors may be used if the linoleum is first painted with a thin coat of white show-card paint (water paint).

2. Cutting tools. Linoleum block tools are very convenient; some workers are able to use small sharp knives instead, but this is difficult. Three tools will do any kind of necessary cutting: (a) the U-shaped tool, which makes broad lines; (b)

[1] From *Sugar Is Sweet,* by Dorothy F. McConnell and Margaret E. Forsyth. Friendship Press, New York.

the V-shaped tool, which makes fine lines with light pressure or heavier lines if more pressure is used; (c) the background tool, which is used in cutting out wide spaces when it is desired to leave the space white or uninked.

3. Ink roller. To spread the ink on the linoleum evenly.
4. Ink slab. Any slab of marble, glass or metal.
5. Ink. Printer's ink in tubes.
6. Paper or cloth on which to set the pattern.

METHOD

The design should be drawn and put on the linoleum. Remember that the print will appear in reverse of the block. In order for the design to print in the desired way, either it may be drawn backwards, or carbon paper may be placed carbon side up and the design laid on top and traced. The carbon design may then be turned up (the original drawing turned down), and carbon paper with the carbon side to the linoleum placed between design and linoleum.

After the design is on, decide whether you prefer a line design or one with the background cut out. If it is desired to cut out the background, the part to be cut should be colored with a pencil.

When the design is cut out, ink should be put on the slab and rolled out with the ink roller. The ink should cover the roller well, yet not be too heavily applied. The amount needed can be determined after a little experimenting.

In printing, the inked roller is rolled over the block. Paper may be placed over the block and rubbed after the Chinese fashion, or the block may be placed on the paper and pounded with the fist, or placed between two pieces of cardboard and run through a clothes-wringer.

GAMES[1]

Konkonchiki. Three girls sit on the floor, and two hold the ends of a sash or piece of ribbon in which a loose knot has been made. The third player tries to snatch a little bowl filled with water through the knot before the others can draw it up and catch her hand.

Bounce the Ball. The ball is dashed upon the ground with considerable force, the object of the player being to turn around and face about again exactly in time to slap the ball back on each rebound for five times in succession.

Otadama. Make a number of small bags about two inches square and fill them with rice. The game is to toss them in the air, keeping three, four or five going at the same time.

Jan-kem-po. This game is most interesting when played by only two. The hand outstretched represents paper, doubled into a fist a stone, and with two fingers outstretched it represents scissors. The two players double their right fists and move them rhythmically from the elbow three times, saying *"Jan-kem-po."* At the end of the last move they come down to the horizontal position in the pose each has chosen; the hand outstretched, the hand doubled into the fist, or the hand with two fingers outstretched. This is done rapidly at the same time so that the intention of each cannot be seen by the other. Each position is interpreted as follows: Scissors cut paper, and therefore scissors conquer paper; paper wraps (and so conquers) stone; stone breaks scissors, and therefore conquers scissors. The result is of course pure chance, and determines the winner. The conquering player of two out of three rounds is the winner.

Hana, Hana, Hana, Kuchi. The players sit in a circle, while the leader, tapping her nose (all the others imitating), says, *"Hana, hana, hana, KUCHI,"* which means "Nose, nose, nose, MOUTH"; meanwhile she taps some other feature, as, for

[1] With the exception of Furoshiki Relay, these games are quoted from *Children at Play in Many Lands,* by Katharine Stanley Hall. Missionary Education Movement, New York.

instance, her ear. The game is to do what the leader says, not what she does, which is very difficult when she is quick. The names of the features are: *hana* (nose); *kuchi* (mouth); *mimi,* pronounced *me-me* (ear); *me,* the *e* pronounced as in *evolution* (eye).

Whenever anyone makes a mistake, she must take the leader's place or submit to being daubed on the cheek with flour and water.

Cup Game. Place ten Japanese teacups upside down in a row (anything else that is of convenient size and symmetrical will do as well), number them, the numbering to be known only to the performer and the attendant. The attendant leaves the room, and the performer asks the audience to indicate any one of the cups, and promises that the attendant is so wise that she will be able to tell which cup has been chosen and indicate it when the performer points to it with her wand. Then the performer points, after the attendant has returned, to a number of cups; if the cup chosen was numbered "four," she points to that the fourth time, the secret being that the number of the pointing and the number of the cup coincide. The higher the number the more difficult it is to keep it in mind accurately. The attendant must say "no" until the right one is touched. The performer may confuse the audience as much as possible by skipping about in pointing to the cups and by changing the tone of her voice, only being careful not to let the numbers coincide before the right cup is reached.

Furoshiki Relay. The players are divided into two even-numbered lines. The leaders of the lines are given each a *furoshiki,* which is a large handkerchief of cotton or silk used for wrapping packages. At a given signal each leader ties her furoshiki around the neck of the person next in line, who in turn removes it and ties it around the neck of the next one, and so on. When it reaches the end of the line, the last one runs to the front end of the line and the play starts over again. This continues until one leader reaches the starting point.

JAPANESE FESTIVALS

Japanese life is brightened by many festivals. Those best known to the foreigner are the New Year, the Boys' Festival and the girls' Doll Festival. In addition there have always been certain legendary and flower festivals, religious festivals, such as the nativity of Buddha, and the Shinto festivals scattered through the year in honor of ancient heroes or saints. Three comparatively modern national festivals have grown up in the last century, causing some of the older ones to be neglected. These are Commemoration Day, February 11, celebrating the founding of the Japanese Empire; the birthday of the reigning Emperor; and the birthday of the Emperor Meiji, November 3.

THE NEW YEAR (everybody's birthday)

On January 1 in Japan everybody has a birthday, even little month-old babies. In Japan the day you are born you are one and you stay one until the next New Year, when you are two. On January 1 everybody is busy. Special decorations which stand for happiness and long life are put on every gate. Pine branches, bamboo, and a certain kind of orange are used, because they stay fresh a long time. Every house must be spotlessly clean on this day, and everybody must have something new to wear. If the children's battledore and shuttlecock got broken last year, they must have a new set on this day. Quantities of rice must be steamed and pounded to pulp and then molded into big round loaves of bread. Special men come to the house to make them. They always wear blue towels around their heads, and like many other groups of men working, they sing while they work. All through the first week this food is used in various special ways. Every bill must be paid by twelve o'clock of the night before the New Year, and all accounts settled. What a strenuous time! But it is a happy time, and everybody looks forward eagerly to his birthday!

O Bon (festival for the dead)

On August 13 in Japan all loved ones who have died are remembered. At this time the spirits of the family ancestors are supposed to return to revisit the family. In the home much preparation beforehand goes on; special foods are prepared and the house is made ready for the spirits of the departed. Lanterns are hung in the cemeteries and on pine trees. Some Japanese say that when the sun shines brightly and when blossoms are floating in the breezes, the dead come back from over hill and sea to look at the flowers once more and to wander in the gardens. To welcome their return, a fire of flax stalks is built outside the gates and the ancestral tablets are taken from the family shrine and placed in the beauty corner, together with offerings of rice, fresh vegetables and fruit. This indicates that the spirits have come out of their retirement and share in the family life.

After three days fires are lighted to speed the return of the spirits to the spirit world. When the time for farewell comes, a paper barge or boat is made and with great ceremony is carried down to a river or sea and then set on fire. When the flames are no longer visible, then the spirits are supposed to have reached the other world.

The Boys' Festival

The boys of Japan have their day on the fifth of the fifth month, May. When a little boy is born he is given a toy knight in armor, and each year he may be given another knight, possibly sitting on a horse or maybe on a tiger. Of course, a rich little boy has beautiful things given to him. Sometimes it may be his grandfather's two-edged sword or a real set of armor worn by some of his *samurai* (noble) ancestors. Whatever he has is placed in the beauty spot of the room and left there for several days. Special food is prepared for him during this time.

Just as soon as the month of May arrives the whole air around a town or village suddenly becomes alive with hollow fish-shaped cloth bags which, when wind-blown, look

like balloons. Wherever there is a boy, or two or three, a tall bamboo pole is nailed to the side of the house, and then by means of a pulley the long, hollow cloth tubes that look like fish are hoisted to the breeze. These fish are supposed to represent carp. The carp is supposed to be the strongest fish. It even swims and leaps up waterfalls. A boy is supposed to grow strong and brave like that.

THE DOLL FESTIVAL [1]

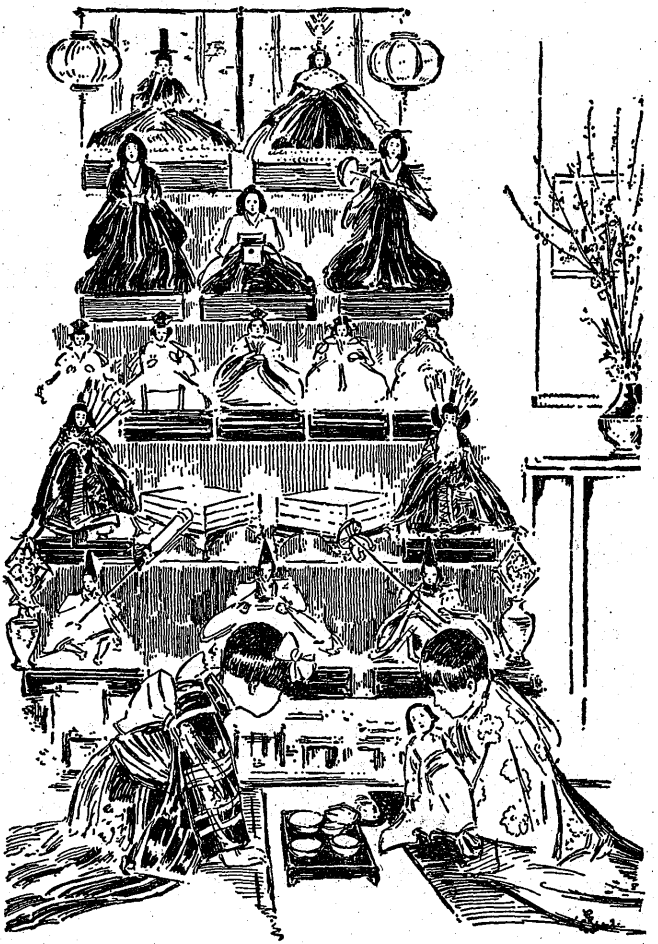
It [Doll Day] always falls on the third day of the third month, which is the month of cherry blossoms, and so the lovely decorations for this festival are cherry blossoms. . . .

A Japanese home during the [three] festival days shows on one side of the principal room in the house a set of five steps covered with red cloth. On these steps the dolls are placed, with the furniture and belongings. On the highest step are two dolls dressed elaborately in ancient Imperial costume, the master and the mistress. Behind them stands a folding screen, often the masterpiece of some rare old artist.

On the second step, on either side of a ladder-like stairway, stands a square flower pot of unpainted white wood, holding an artificial tree—a cherry on the right, a species of orange on the left. These tiny trees are in poetic imitation of the historic trees on either side of the garden steps of the palace at Kyoto. On the third step are three ladies-in-waiting, who are occupied in serving their lord and mistress on the step above. On the fourth step are a group of five musicians seated before their instruments.

The remaining step holds the various household articles: beautiful floor lanterns of gold lacquer and rice paper, useful cabinets and chests, mirror stands, screens, slender racks for hanging clothing, vases, writing desks, all the things needed for tea ceremony and flower arranging, low eating tables with every dish in place, kitchen utensils and every article of a well-ordered home. Although they are all in miniature, the least detail is accurately carried out.

[1] From *Dolls of Friendship*. Friendship Press, New York.



1 明月や 叢の上に 松の蔭 芭蕉

2 精神一到 二兎を追ふ者

3 富貴長命 一兎を得ず

4 新年の御慶
日出次第申しおさめ候
一月元旦
性名

5

6 四海 同胞

7 アイウエオ
カキクケコ
サシスセソ
タチツテト
ナニヌネノ
ハヒフヘホ
マミムメモ
ヤ(1)イユ(2)エヨ
ラリルレロ
ワ(3)井(4)ウヱヲ
ン

8 日月火水木金土 A
曜 一二三四五六 B
七八九十百千万

9 友一(1)人(2)
方友(3)(4)

KEY TO JAPANESE WRITING ON OPPOSITE PAGE

1. This is a *haiku*, a form of Japanese poetry. It must be complete in seventeen Japanese syllables in the following order: five, seven, five. Owing to its brief form, a *haiku* is like an epigram in verse. While it may be on any subject, it is usually meant to summarize the writer's mood, giving a vivid impression of some scene in nature or the sentiments it inspires. Frequently *haiku* are written and tied to flowering trees for everyone to read.

A translation of this *haiku* is as follows:

Bright moon,
Behold! upon the mats
The silhouette of pine boughs.

2. "Where there is a will there is a way."

3. This is a wish for wealth and a long and noble life.

4. This is an inscription on a New Year's greeting card wishing the recipient a happy New Year. It is dated the first day of the first moon, which is January 1. In the lower left corner is a place for the sender's name.

5. "One who chases two rabbits, gets none."

6. "All within the four seas are brothers."

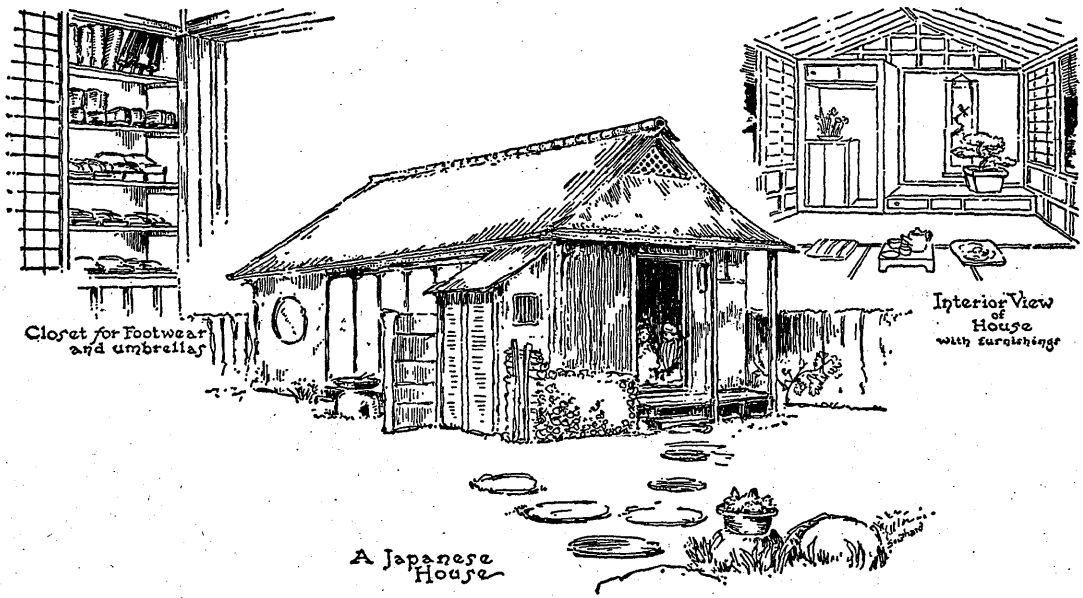
7. This is the Japanese syllabary showing pronunciation:

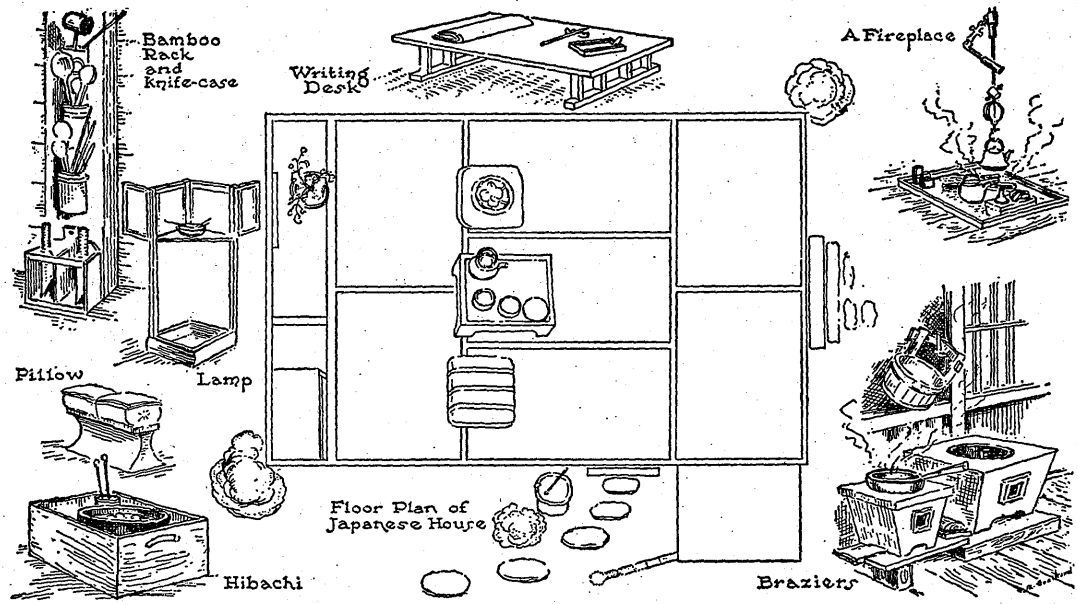
un	wa	ra	ya	ma	ha	na	ta	sa	ka	a (ah)
	wi	ri	yi	mi	hi	ni	chi	shi	ki	i (ee)
	wo	ru	yu	mu	fu	nu	tsu	su	ku	u (u)
	we	re	ye	me	he	ne	te	se	ke	e (a)
	wo	ro	yo	mo	ho	no	to	so	ko	o (oh)

8. (a) The days of the week. The characters represent the following: Sunday—sun; Monday—moon; Tuesday—fire; Wednesday—water; Thursday—tree; Friday—mineral; Saturday—earth.

(b) Numerals: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10; 100; 1,000; 10,000.

9. This character means "friend." The numbers indicate the steps in the making of the character. The dots indicate the beginning of each new stroke.


Closet for Footwear and umbrellas
Interior View of House with furnishings
A Japanese House

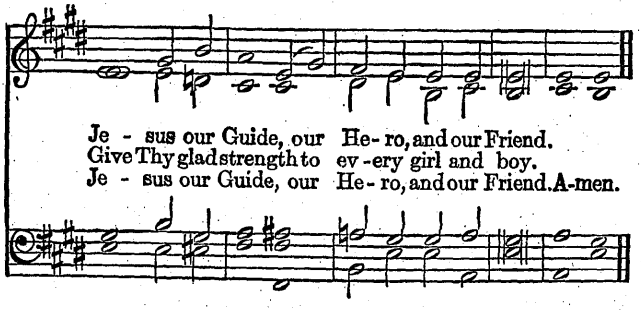

Bamboo Rack and Knife-case
Writing Desk
A Fireplace
Pillow
Lamp
Floor Plan of Japanese House
Hibachi
Braziers

FAR ROUND THE WORLD

Basil Mathews



FAR ROUND THE WORLD (*Concluded*)



KIMI GA YO (*Long Live the Emperor*)

JAPANESE NATIONAL ANTHEM



A thousand years of happy life be thine!
Live on, my lord, till what are pebbles now
By age united to great rocks shall grow,
Whose venerable sides the moss doth line.

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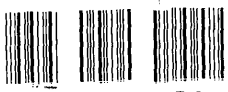
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